

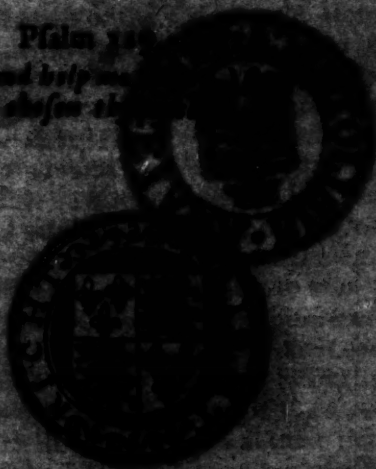
THE
COMMUNION
OF SAINTS:

A treatise of the fellowship that the faithful
have with God, and his Angels,
and one with another; in this
present life.

(Gathered out of the holy Scriptures)
by H. A.

Psalms 139.

Let thy hand help me, O Lord,
because I have chosen thee.



THE COMMON

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shall have with God, and his Angels,
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Printed at Amsterdam; 1649.

To the Christian Reader

Grace mercy and peace

God be multiplied

The communion of Christians with
the Lord and among themselves, is
a desired good reader both need-
ful and comfortable to be known;
for it is the stay and strength of the soul in
many temptations; & the means to conserve
the Church & itself in faith and love. And
if in this point mens minds be settled aright
upon the ground of Gods word, they will
be as the boards of the Tabernacle stan-
ding upright, with their tenons fastened in
sockets of silver. For what is sweeter to a
troubled conscience, than the assurance of
salvation; & what is better to stablish our
weak & fainting faith, then when both flesh
and hart do say, to know & feel, that God
is the rock of our hart, and our portion for
ever? Again, how good is it, & how plea-
sant for brethren to dwell together in unity;
like the precious ointment on Aarons head,
& the dew on the mountains of Sion. God
hath appointed his holy son Iesus, to be the
head and governour of his people, the au-
thor of eternall salvation to al them that
obey him. He hath let vp also the kingdome
of Christ on earth, which is his church, the
pillar and ground of truth. He is the

Exod. 26

20. 23. 24

Ps. 133

Ps. 73. 26

Ps. 133

Hab. 2. 9

1. Tim. 3

1. Cor. 3. 12

The Preface.

light of the world, whom al must folow, that
a Rev. 21 would have the light of life, & (a) Ierufale
9. 10. 11. his spowfe, is made bright by his glory, and
Isa. 60. 1. 2 the people which are saved shall walk in the
3. light of it. He is the **b** Father, this the **c** mo-
b Rev. 21. ther of us all. Of the Son it is said, **d** happy
24. *ar al that shrowd in him,* for he is our **e**
c Isa 9. 6. hiding place from the wind; our refuge
d Gal 4. fro the tempest of Gods wrath; of Sion also
26. it is said that **f** the poor of his people shall
e Ps. 2. 12. shrowd in it; for there hath the Lord
f Isa. 32. 2 created a clowd by day, and flaming fyre
g Is 14. 32 by night, (as when **h** he brought his Israel
h Is 4. 5 6 out of Ægypt) & vpon al the glorie, is a
 defence; there is a shadow in the day for the
i Exod. 13 heat, a refuge & shelter for the storm, & for
21. the rayn. It is requir'd therefore, that al men
k Mat. 11 come **i** to Christ, if they would have life,
28. and by him **k** vnto the Father, & abide in
l Iob. 14. 6 communion with them both; that they
m I Iob. 1. may be **m** found in him, and haue the in-
3. itice which is of God through faith; that
n Phil. 3. they may **n** know him, and the verue of
9. his resurrection, and the fellowship of his
o vers. 10. afflictions, and be made conformable vnto
p Deut. 12 his death; this is as the first and great com-
5. mandement of the law, and the second
q Psal. 26. like vnto it, that they seek **o** the place
8. which he hath chosen to put his name
r Song. 1. there, & **p** love the place wher his honour
6. dwelleth, wher he **q** feedeth & causeth (his
s Isa. 60. 5 flock) to ly-down at noon; that thiser they
Rev. 21. bring **r** their riches, their glory & honour
26.

To the Reader

5

that of every such one the Lord may count
 when he writeth the people, (a) He
 was born there; that so being b Christs, a Psal. 87
 and children of the free woman; & heyres
 by promise; they may c receive forgiveness
 of syns, and inheritance among them which
 are sanctified by faith in him; for he hath
 sayd; that d his elect shall inherit his
 mountayn, and his servants shall dwell there.
 But, two things there are, which wil hinder
 our feet from running this way; if we be-
 ware not of the one is, so much liberty
 which many men take in the faith of the
 gospel and obedience of the same; whiles
 they turn Gods grace into wantonnes, and
 abuse his mercy to the fulfilling of their
 own lusts and licentiousnes: whereas they
 should make an end of their salvation e in
 fear and trembling, knowing that even the
 f righteous, are scarcely saved. Whiles also
 they take boldnes to communicate in spiri-
 tuall actions with any; supposing that the
 syns of some, or of the publick congregati-
 on cannot hurt them; especially if in hart
 they disallow the evil, and condemn the
 same. Such men seem not to discern the
 nature of communion, how far it reacheth,
 or the contagion of syn, how fast it infecteth.
 they seem neyther to have learned the Law
 g which taught that a man by bearing or
 touching holy things, was not himself made
 holy thereby, but a polluted person touching
 any of them, made them unclean: nor the

a Psal. 87

6.

b Gal. 3.

29. & 41

26. 28.

34.

c A. 26.

18.

d Isa. 9. 5.

9.

e Phil. 2.

12.

f f. Pet. 4

18.

g. Lev. 22.

12. 13. 14

The Preface.

doctrines of the gospell, which confirmeth,
1 Cor. 10. 17. that they which eat of the sacrifices are
1 Cor. 10. 17. partakers of the altar: and all they are one
1 Cor. 10. 17. bread and one body, which partake of one
1 Cor. 10. 17. bread; wher if ther be but a little leaven, it
1 Cor. 10. 17. maketh sour the whole lump. And then
1 Cor. 10. 17. look how farr they partake with other mens
1 Cor. 10. 17. synns; so farr as they in danger to receiv
1 Cor. 10. 17. of their plagues.

The other impediment, is over much
 straynes which some men have in their own
 bowels: while their feeble consciences are
 too much affected; both with their own &
 others infirmities. Such had need to have
 their knowledge and faith increased, their
 hearts enlarged, least by expecting a greater
 perfection in themselves & others, then is
 to be found vpon earth, they faint & fall.

Psalm 22. Let such look on the image of Christ, as he
Isa. 53. is portrased in the scriptures, whiles the
Mat 37. chastisement of our peace was layd vpon
Ec. him; so that they find balmie for their wound
 ed consciences; & healing for their sowles
 by his stripes; and their shivered bones will
 reioyce, for of his cup must we all drinke
 our parts, & be baptised with his baptism
 into his death, before we can taste the sweet
 nes of his life: & be under the rigor of the

Gal. 3. schole-maister in the Law like servants, then
Gal. 3. we can perceiv the adoption of sons, & li
 bertie of his faith and Gospell. And if
 which knew no syn, and had but our syn
 imputed vnto him, felt such feares and fo
 rowes

To the Reader.

2

rowes in his pretious sowl, and was so smitten of God and humbled, so despised and reiected of the world: what shall we expect, in whose flesh ther dwelleth no good thing. Let them also look vpon the estate of Christs Church in all ages from the beginning, how it hath been vexed with troubles and terrors, within and without, and they shall find Sions case to be continually as a woman in travel, whose pains & infirmities are sometimes so great, that the children come to the birth, and ther is no strength to bring forth. And when they have viewed the many tribulations through which the Lord hath led his people, how he hath suffred them to be buffeted of Satan, persecuted by enemies without, and molested with hypocrites within, for their trial & humiliation; they will confesse that we must walk here by faith and not by sight, for our life is hid with Christ in God: his spowse is black, for the Sun hath looked vpon her, her own mothers sons have been angry against her, and all the glory of the kings daughter is inward.

And furthest a stray are such vayne men, as imagine to themselvs a state of perfection, as if they had already attained the resurrection of the dead: and do disclaime al Churches and societies where synnes are to be seen, Moses face is hid from them as with a veil, they discern not the vfe of his law, nor end of his ministerie, for a

The Preface.

veil covereth their harts; neyther see they
 the possession that syn hath in them, yea
 in *c* al Saints so long as they dwel in these
 howles of clay; for which cause they sigh
 & desiring to be clothed with their howse,
 which is from heaven, to *e* be looled and to
 be with Christ. And when the veyl shal-
 be taken from those mens harts, who so farr
 mistake themselves to be that they are not:
 they wil crie with the Leper, *f* I am vnclean
 I am vnclean; & wil *g* remember their
 waies and be ashamed, & never open their
 mouth any more because of their shame, but
 will *b* judge themselves worthy to be cut
 of, for, *a*l their evils that that they have com-
 mitted. Such also as eyther of ignorance,
 or worse humour doe vnorderly depart, &
 rend themselves vpon every occasion from
 the Church and body of Christ; wil walk
 better, when they have learned to *i* bear
 one an others burden, and tread in the steps
 of Christ, his prophets and Apostles? who *v*-
 sed all good means with patience, to reclaim
 the offenders, before they forlook them,
 Yet because the faith must not be held *k* in
 respect of persons, neyther may we *l* follow
 a multitude to do evil; and it often falleth
 out, that the *m* faithfull city becometh a
 harlot, & they which wer *n* yesterday Gods
 people, are risen vp on the other syde as
 against an enemy; therefore the Saints
 should be wise in hart, and not hold com-
 munion with any but in the Light, in the
 fait h

To the Reader.

9

faith, in the true worship of God; for he is
jealous even over his own people, and will
not spare their misdeeds, but will take o *Exod.*
his kingdome from them and remove p the 23.21.
candlestick out of the place, if they repent p *Rev. 2.5*
not, & as he saith by his prophet, *1 q 1 You q Amos.*
only hav I known of al the families of the 3.2.
earth, therefore wil I visit you for all your in-
quiries. Thus may Christians walk as they
ar counselled by the wisdom of God, not
being r just over much, neyther s wicked r *Eccles. 1*
overmuch, laying hold, and not withdra- 7.18.
wing their hand from this, *1 s* that he s *vers. 19.*
which feareth God, shall come forth of *vers. 20.*
them al.

For this cause have I endeavored, (though
the unfitrest among many,) to help forward
in the way of truth, such as love the same
with me: & hav penned this treatise folow-
ing, for their sakes, that have no meanes
and leysure to search the scriptures as they
should and would, or by reason of their
weaknes cannot gather and compare the
scriptures together for their comfort & assu-
rance in these points as they desire. I have
laboured both for playnnes & brevity, as I
could in so large & ample argument: & by
references rather sent the reader to look
himself into Gods book, then to insist upon
collections or expositions of mine own.
Wherin if any places be alleged amisse, or
impertinent, or things gathered otherwise
then the text will afford: (as through my ig-
norance,

norance, or vnheedines, no doubt many may be.) I humbly ask pardon for the same both of God and his people: and do desire the reader not to rely vpon my judgement in any thing, but as himself by the wisdom of Gods spirit, shal see agreeable vnto truth. For if any shal build vpon my words, without sure ground from the Law of the Lord: he shall first offend God, who hath given his scriptures by diuine inspiration to teach & persuade to al truth, to improve & correct all error, to instruct in righteousness, and make men perfect vnto every good work: he shall injury me also, who have written these things to be tryed and examined by Christs law, not to be accepted for a law: and he shall injury his own soul by relying vpon the word of frayl man whose breath is in his nostrils, which cannot stablish the hart, nor assure the conscience in any thing. Let therefore the grasse wither and the flower fade, for it is the word of our God that shall stand for ever.

2 Tim. 3.
16. 17.
18. 19.
20. 21.
22. 23.
24. 25.
26. 27.
28. 29.
30. 31.
32. 33.
34. 35.
36. 37.
38. 39.
40.

Finally this one thing I would aduertise thee of, (good reader,) that som times I acknowledge the scriptures otherwise then our common translations haue them: when the force of the Originall words, doth afford an other or more ample sence. Herin I fear not to be blamed of any that love the truth in incorruption: and for the places so changed, I leave them to their trial, that are men of judgement. The Lord who is an

To the Reader.

at

thor of every good gift unto all men, who
passeth by the sins of his servants, and co-
vereth all their trespasses; passe by in mercy,
whatsoever in this work is done, amine:
and turn these my labours, to the glory
of his name, and the benefit of his people.
Amen.

Of the horrible miseries that Devils
and men feel into after they had forsaken
God.

Henry Ainsworth

Of mans redemption and the renewing
of his peace, by the grace of God in Je-
sus Christ.

What be the signs of this communion.

How holiness is given unto God and
Christ, and how unto creatures.

How the word was communicated with
Adam and his children and of the

Signs interest in the same.

How God be his word always
called and separated a people from com-
munion with Devils & wicked men to

the fellowship of his grace, by Jesus
Christ.

How far we must avoid communion
with Devils and how far with wicked

men.

How

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was at the first: and how soon it
was broken. *Chapt. 1.*

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and men fel into, after they had forsaken
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Of mans redemption and the renewing
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sus Christ. *Chaps. 3.*

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called and separated a people, from com-
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How the Saints gather into communion, and grow up into a body or Church. *Chapt. 17.*

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ourselves, and how Chap. 20.

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Church is disturbed by troubles and sins
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have in things eternal. Chap. 30.

THE
COMMUNION

of Saints.

CHAPTER: 1.

Of the Communion and peace that was at the first; and how soon it was broken.

TOr asmuch as we finde in the Scriptures so great a difference made between the sonnes of Adam, that some are named the children of God of the Light & Day, the Saints of the Most-high, the Lords chief treasure, the heyres of blessing; other some, the children of men, of this world, of the Devil, and of curse: and the one of these sorts commanded to separate from the other, but to entertayne and continue a holy communion among themselves, endeavouring to keep the unity of the spirit in the bond of peace: it is good and needfull that we know, both who are the persons & what be the causes & conditions of this communion: how farr the bounds and limits of it doe extend. For the better perceiving hereof; let vs take a summarie view, of the first state of vs all.

2. God which hath made of π one
 blood of mankind, to dwell on all the face of
 the earth; made in the beginning \circ all
 things good: but chiefly imprinted the
 image of his Maiestie, on Angels and on
 men and communicated his grace with
 them. The Angels he created holy π Spi-
 rits q excellling in strength, and in r glorie,
 and in alabilite & readines to do his wil,
 and set them to serue himself in f heaven,
 there to behold the joyful light of his face;
 wher the π many thousands of them
 minister vnto him, and are as π char-
 rets wheron his Maiestie rideth. Vnto
 them he vouchsafed this love and honour,
 that they should be named the π Seruants
 of God; yea his own glorious title he
 imparteth vnto them, when in the scripture
 he calleth them π Gods. And for this their
 excellent creation, he requireth of them, π
 prayse and glorie: which those heavenly
 souldiers cheerfully π perform to the Lord
 of hosts, of whose glory the whol earth is
 full.

3. Gods fauour vnto man above all
 earthly creatures, appeareth in the goodly
 frame and fashion, first of his body made of
 (a) earthly mould in admirable comelines-
 bewty and proportion: and with al suffi-
 cient furniture of several members, for
 his own vse and seruice of his Maker. He
 is so clad b with skin and flesh and ioy-
 ned together with bones and synewes: the

veins & arteries as so dispersed over al, and every part so conningly framed, in such curious weise, that the Prophet compareth his fashioning to an *f* embroidery beneath in the earth: and minding his excellent workmanship, sayth vnto God *d* I wil praise thee, for I am fearfully and wonderfully made. Into the body (the howse *e* of clay) God did inspire the *f* breath of lives, and the mā became a living soul: for the breath of the Almighty gave him *g* life, and this breath or mind of man, is *b* the light or candle of the Lord, which searcheth al the bowels of the belly. This spirituall and immortall substance so infused had very singular and gracious endowments of *i* wisdom, vnderstanding, will, and many affections; al *k* good: for the holy *l* Trinitie had consulted together to make him an excellent creature; and so the man did carie the image of God; *m* for in it he was created. He had *n* knowledge, righteousness and holines for performance of al duties to his maker, and his fellow creatures: and this in *o* truth, simplenes and sinceritie. He had *p* rule and sovereignty over the earth and seas; and al the plenty of them; he knew the hidden nature of the creatures and gave them *q* names accordingly: this world was made for his sake, even the glorious *r* Sun and Moon and Starres for his vse and service. He had the *f* blessing of the Lord vpon himself and the creature

c Ps. 139.

15.

d Ps. 139

14.

e Io. 4. 19

f Gen. 2. 7

g Io. 3. 4

h Pro 20.

27.

i Job. 38.

36.

k Gen. 1.

31.

l Gen. 1.

26.

m Job. 5. 7

n Gen. 1.

27.

o Col. 3.

10.

Eccles. 7.

31.

p Eph. 4.

24.

q Gen. 1.

28.

r Gen. 3.

19.

s Deut. 4.

19.

t Gen. 1.

28.

vnder him: *a* (*a*) help like unto himself
a Gen. 2. made and given unto him for comfort and
 18. procreation of his kind; *a* *b* garden of de-
b Gen. 2. lite, full of all pleasant fruits planted by Gods
 18. 22. own hand for to yield him food & solace;
c Gen. 2. he was all honorable inwardly and outward-
 1. 2. ly, ther was nothing in soul or body wherof
d Gen. 2. he might be *d* ashamed; for he was the *e*
 24. generation and *f*, glorie of his God, he had
e Act. 17. given him *g* life & grace, and his visitation
 28. preserved his spirit.
f 1 Cor. 3. 4 And God which made all things *b* for
 11. 7. his own sake, made this earthly king to be
g Job. 10. his subject and to serve him: Wherefore he
 12. communicated with him his words, infor-
h Prov. 2. ming him how to walk both in body and
 16. 4. mind obedient to his will. For outward
 exercise he had the garden to *i* dresse and
i Gen. 2. to keep; for inward contemplatiō, the seventh
 15. day *k* sanctified as a holy rest; and two
k vers. 3. trees before him of divers end and vse, the
 one *l* of life, by the eating wherof he might
l vers. 2. have hope to live in God *m* for ever; the
m Gen. 3. other of knowledge of good and evil, the
 22. eating wherof would bring him unto as-
 sured death, with all his posteritie. Thus God
n Gen. 2. gav a law to man in his innocencie, and
 17. required obedience which was easy to be
 performed; which he graciously would
 accept; for which, his blessing should have
 abidden, his favour and light of his face
o Psal. 104 have shined still vpon him continually. The
 21. did the Lord *o* rejoyce in his works, and
 his

his *Wisedome* (a) took solace in the compasse of his earth; peace was between him and his creatures, al his works b did praise him, and his Sainets did blesse him: the starres of the morning sang prayes together, and al the sonnes of God (the Angels) rejoyced.

5. And then some beams of the incomprehensible light and joy and sweet societie, which the Father, Son and Holy Ghost had from al eternitie d among themselves in the ynitie of the Godhead: wer communicated with those principall creatures the Angels and men; whiles the one fort did e alwayes behold his face in heaven, the other enjoyed his favours in paradise: then also was sweet harmonic and most comfortable felowship, peace and amitie, f between the creatures, for their mutual consolation; with out division, discord or enmitie. Ther wer no hateful spirits made to rebel against God, to tempt and torment man, or misvse any other creature. No death diseases or calamities to molest the, no terroure to drive them from theyr Maker: no guiltie feare to afflict the sowl, no noysom lusts to reign or rebell in their bodies; nor any other means to hinder or disturb the peace & communion, or cause g jarr and debate among al, of or any b Gods handy works.

6. But some of those sonnes of God the Angels, soon g sinned: and abode not in

a Pr. 8.31

b Ps. 145.

c 10.

c 10b 38.7

d Prov. 8.

30. 10. 17.

e 3.

f Mat. 18

10.

f Job 5.23

g 2 Pet. 2

4. Job. 8.

44. 1. de.

vers. 6.

the truth, neyther kept their first estate: but forsook their owne habitation wher they dwelt in blisse with God: and so became the causes of their owne endlesse and vnspeakable miseries. For they having fallen of
a 2. Pet. 2 their own accord: wer not holpen nor (a)
4. spared, but forsaken of God, separated from the other holy and elect Angels; thrust out of Heaven, and bound in bonds of eternall night and darknes, to be reserved for judgement at the appoynted time.

7. These Spirits, being of Saints became vnclean Devils, hatefull to the Lord, impenitent and malicious in themselves: fel also to be *c* mankillers even from the beginning: and liars against
b Io. 8. 44 the truth of Gods word: *c* assaulted our
c Gen. 3. first Parents, the woman by the Serpent
1. 2. Ec. the man by the woman: and by subtilty drew them into trangression of Gods playn Law, and so into the snares of sin and death and this soon after their seating in paradise, as by Moses narration doth appeare. For which willing trangression, wherby
d Rom. 5. those our progenitours wrapped d them-
12. 15. selves and all their offspring in everlast-
18. ing woe and wretchednes: the communion and peace between God and man, was soon
e Gen. 3. disanulled also: and with al earthly creatures for mans fake, Then was Gods *c*
14. 17. curse poured out on the head of that old
Ec. Serpent and his wrath into the world: wher
f Rom. 8. the creature became f subject to vanitie.
20. Ec. Man

Man which had hid himself from the face of his Maker, was found out, arraigned & judged for his disobedience, was thrust out of the garden of pleasure, and the holy Angels kept him from the tree of life. Thus was his hapines sodainly changed into miserie; in labour and sorrow to spend his dayes til the spirite goe out of him vnto God for Indgement: and the body return to dust.

*Man (that is) in honour, and understandeth not, he is like to the beasts, that perish.
Psalme. 46. 20.*

C H A P. II.

*Of the horrible miseries that Diuels and men
sell into, after they had forsaken God.*

THat we may the better discern Gods grace vnto vs in Christ, who hath freed vs from al calamities, and restored vs to a most happy state, from which we shal never fal: let vs take a view more particularly of the many miseries which syn did bring vpon the creatures; so wil the benifit of our redemption appear most precious, our harts shalbe filled with gladnes, and our mouths with songs of prayse, to him that hath saved vs from so great a destruction.

2 *Iob. 1.6.* 2. The Divill having willingly rebel-
 led against God, repented not of his wicked-
1. Pe. 5.8 nes, but being full of malice, set himself as an
c Zach. 3. enemy against the Lord and his creatures.
1.1 Tsf. And for this cause is named in Hebrew (*a*)
 2.18. *Satan*, that is *affiend*, an *b* adversarie, ene-
d Mat 13 mie or resister, *c* hindering all good, *d* be-
 28.19. ginning and helping forward all evil. He is
e Deu. 52. called also with his felowes *e Shedim*, that
 17. is *waster*: for the scarre & hurt which they
f Luk. 8. doe, *f* praying vpon the creatures and
 29.30. spoiling them: and *g Seghnirim*, that is
 33. rough, ragged or hayrie, for the horror of
g Lev. 17 ther hiew wherein they appeared like *b*
 7. Satyrs, or other vgly creatures: and wher-
b Isa. 13. with they terrified such as saw them, In
 21. *G. 34* Greek he is named *i Diabolos* (*Divil*;) that
 14. is a calumniator, because he maliciously *k*
i Mat. 4. accuseth, detracteth and depraveth, the
 1. persons, words, actions, nor of men one-
k Rev 12 ly, but even of *l* God himselfe he is called
 9.10. *Iob.* also the *m wicked* or *malignant* one, for
 16.11. *G* molesting, and with his *n* tryed darts ende-
 2.4.5. vouring mans ruine and miserie: the *o*
l Gen. 3. Tempter, for assaying to draw men vnto sin:
 3.4.5. a *p* *Serpent* and a *Dragon*, for his subteltrie
m i ierem. 17. and fiercenes, and venomous nature: an *q*
1 Iob. 2. vnclean spirit, for his filthines; *a* *r* lying
 13. spirit, for his falshood and deceit, being a
n Ephes. 6 Liar, and the father *s* thereof no truth is in
 16. him. And though one *Divel* be principall,
o Ma. 4.3 yet hath he many partners called *t* his
p Revel. 12.9 *q Luk. 11.24.* *r I king. 22.23* *s Iob. 8.*
 44. *t Mat 25.41.* Angels

Angels ; al of them malicious and (a) *a Mat. 10*
 vnclean spirits like himself , going about *1. Job 1. 8*
 with him that *b* roring lion, to rend and to *b 1 Pet. 5*
 devour. These *c* spirituall wickednesses, *8.*
 ar authors, instruments and abettours of all *c Ephe. 6*
 maner *d* vngodlines, vnrighteousnes, abomi- *12.*
 nation & vncleanes, they seek by al meanes *d Mat. 4.*
 to overthrow Gods kingdome & to stablsh *3 9. and*
 their own ; thetfore like ravenous birds *e 12. 45.*
 they devour vp the seed of the word , least *Job. 13. 2.*
 men should believ it and be saved : and like *Act. 5. 3.*
 fenvious men, sow tares among the wheat, *Rev. 16.*
 and goe their way; they corrupt mens minds *14.*
 with errors and heresies, the doctrines *g of c Luk. 8.*
 Divels. Great knowledg they have to do *5. 12.*
 evil, and ar therefore caled * *demonies* that *f Mat. 13*
 is cunning or skilful , great abilitie also to *25. 28*
 effect it, and ar therefore, named *h* *principa-*
lities and powers; their captain being called *g 1. Tim.*
i the Prince of this world, for his effectual *k 4. 1.*
 working in the children of disobedience: & * *daimons.*
 is compared *l* to a strong man armed, kee- *Mark. 5.*
 ping his pallace ; yet is he also raunging *a- 12.*
 broad & very diligent to work mischief; & *b Colof. 2*
 therfore *m* compasseth the earth to & fro, *15,*
 and walketh about in it ; seeking, to *n win- i Iohn. 14*
 now the godly as wheat, and make their *30.*
 their faith to sayl. And as ther is no end of *k Ephe.*
 these fiends wickednes in themselves , and *2. 2.*
 their own abominable nature: so neyther *l Luk. 11*
 would ther be end or measure, of their *21.*
 cursed actions and effects; wer it not, that *m Job. 1.*

B 4

God 7. 6 2. 6

n Luk. 22. 31.

God restreyneth their malice, and hath set
up the kingdome of his holy son Jesus, to
a 1 Ioh. 3. 8 (a) loose the workes of the Devil; to destroy
b Heb. 2. and b abolish him.

14.

Rev. 12. 7

10.

o Psal. 16.

11.

d 2 Pet. 2.

3.

1 Iude v. 6.

6.

a Ioh. 1. 6.

7.

1 King. 22

16. 21. 22

23.

1 Iam. 2.

19.

g 2. Cor. 6

14. 15

Mat. 8. 29

b Rev. 12

7.

3 Iude v. 9

k Zech. 3.

1. 2.

1 Gen. 3.

15

2 Iph. 6. 12

3 Ioh. 1. 17.

Rev. 12. 11.

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the God of peace *o* will tread down Satan shortly. In dread those damned spirits are of the *p* bottomlesse-deep, which they desired Christ that he would not commaund them into; and fearfully they expect from his hand, torment, the effect of that *q* curse which is come upon them to the utmost, & shall be executed in unspeakeable manner and mesure in that day, when (having fulfilled the mesure of their sin,) they shall be cast into the lake of everlastig fyre and brimston, prepared for them; & so without end or relaxation of their miserie, be separated from the Lord and all his Saints, from his life, light, and blessed communion, for ever and ever.

4. Men that had ben made in the similitude of God, holy, just, happy and immortal, without any want or imperfection in sowl or body; not continewing in this honour, but making shipwrack of faith by beleeving the word of Satan; and of good conscience, by obeying his counsel, and acting the same: wheras they were promised to be as *f* Gods knowing good and evil, fel by this means into corruption and miserie, and became like devils, & without God in the world; subject to the horreur of his wrath, & eternall damnation. Whose wofull estate is to be considered, first in regard of sin; (which stayed not in one action but fretted as a canker and overflowed all:) secondly of punishments for sin; Both of

o Rom.

16.20

p at v. 10.

Luk 8.31

q Gen. 3.

14

r Rev. 20

10. Mar.

25.41.

*f Gen. 3. A**t Atheists*

Eph. 2.12

these are in soul and body and their full measure or accomplishment is, of the one in this world, of the other in the world to come.

5. The first sin of man was as venom, that suddenly spread it self into all the powers of soul and body: and subdued them all under death and corruption, so soon as the serpent had bitten him. And as he was the root of all mankind; so did the contagiō also spread into all the branches his children. By (a) his disobedience, many wer made synners, and became b dead; even by the c one offence of that one man, was the evil propagated into d all men, to condemnation: who now being evil by nature, could neyther e speak nor doe good, but dayly waxed worse. So that when the Lord f from heaven looked down upon the sonns of Adam, to see if ther wer any that did understand, that did seek God: behold al wer gone back, al were corrupt, none that did good, no not one; yea even the children g from their birth and conception, unclean & sinfull.

6. The corruption and nakednes of man in soul, is to be seen in the understanding, which h perceiveth not, neyther can know the things of God; yea though light shine into this darknes, yet doth not the i darknes comprehend it, k the hart knowes not, l the ey sees not, the ear hears not after much instruction.

h Deut. 29. 23. 44.

instruction : mans wisdom is but a scolist- ^l 1 Cor. 1
 nes, and whatsoever he favoureth in mind, ^{20.}
 is ^m enmitie against God, and ⁿ death to ^m Rom. 8
 himself. The hart of man, which is the foun- ^{7.}
 rayn o whence all the actions of life doe ⁿ vers. 6
 flow ; is ^p crooked, crafty, deceitful above ^o prov. 4.
 all, and wretched, desperately sick even un- ^{23.}
 to death : so that ^q every fiction of the ^p gnakab
 thoughts of his hart, is onely evil every day, [&] Anash
 r even from his childhood. And as the ^{import} all
 mind is without ^f the knowledge of God, ^{these e-}
 or ^t forgetfull if it have known him ; so is ^{vils.}
 it otherwise ^u corrupted in the faculties ^{lev. 17. 9}
 therof, and caried with vanitie. The Con- ^q Gen. 6.
 science which all men have within them, ^{10. 5.}
 x beat witness of their works, this also is ¹ Gen. 8.
 y defiled together with the mind ; and ^{21.}
 through custome of syn, and Satans effec- ^f ler. 4. 22
 tual working, is ^z seared as with a hot yron ^t Psa. 106
 and become without remorse or feeling. ²¹
 The (a) Wil is also alienated from God, ^t 1 Tim.
 and from his ^b correction, counsell, or ^c 6. 7.
 hearing the same. All the other affections ^u Eph. 4.
 in like manner corrupted, by cruell ^d ha- ¹⁷
 tred one of an other, even of own ^e bre- ^x Rom. 2.
 thren ; of that which is ^f good, yea even ^{15.}
 of ^g God himself : the love and delite ^y Tit. 1.
 being set on ^b vanitie and wickednes. ^{Fi.} 15.
 nally the fowle of sinful man is fraught with ^z 1 Tim.
 i all unrighteousnes, wickednes, malicious-

nes,

a Psa. 81. 11. b Prov. 1. 25. 30. c Jsa. 28.

12. d Tit. 3. 3. e Prov. 19. 7. f Mic. 3. 2.

g 2 Cbr. 19. 2. h Psa. 4. 2. i Ro. 1. 29.

nes, wrath, envie, debate, covetousnes, inordinat lusts, ambition, pride, unmercifulnes, and deep hypocrisie, with all other vices: being (a) empty and destitute of every good grace and virtue; he hath neither b fear of God, nor reverence of man; yea, that there is c no God, be all his cogitations.

d 2 cor. 5. 1. 7. The body (which is the d earthly tabernacle and e sheath of the soul,) and e nideneth all the members of the same, as fit instruments to fulfil the evil thoughts of the mind; f Rom. 6, and f be given over in like wise to the service of uncleannes and iniquity. The evils g Psal. 58, which lust hath conceived inwardly, as by Satans help and these instruments, brought b Prov. 1, forth & effected. Herupon doth man commit al iniquity, with greedines: his g hands i 2 Pet. 2, execute wickednes and crueltie; his b feet 14 run to evill, and make hast to shed blood; k Pro. 6, 17 his i eyes are full of adulterie and cannot cease to syn, defiled with k haughtines and l Psal. 10, 8 mockinge, with l murder and m maliciousnes; his throat n is an open sepulchre, the venom of aspes is under his lips; his n Rom. 3, mouth, full of cursing and bitternes; his tongue, an o unruly evill full of deadly poison, a world of wickednes, defiling the whole body, & setting on fyre the wheel or course of nature, being it self set on fyre of hell, wherwith he curseth men & p blasphemeth God. His carkeffe he decketh and clotheth with pride; his belly he pampereth and filleth

eth with excesse, for it is his *g* God; he is
 poured out into all lasciviousnes. Neyther
 is ther any *r* uncleannes, fornication, unna-
 turall filthines or beastlines, wherwith he a-
 buseth not his own body: no trecherie, theft,
 murder, Witch craft, worship of idols, yea e-
 ven of *f* Devils, which he committeth not.
 And these things he doth with an high hand
 and obstinat hart, til he becom most *t* abo-
 minable and filthy, drinking iniquitie as wa-
 ter; making it *u* a pastime to doe wicked-
 ly; *x* refusing not any evil; but for to glutt
 himself with his lothsom delites, addeth
 syn unto syn, and *y* drunkennes unto thirst,
 groweth *z* past feeling, & after his *(a)* hard-
 nes and hart which cannot repent, heapeth
 up wrath against the day of wrath; and of
 the revelation of the just judgement of God,
 unto whom he hath layd *b* depart from me;
 for I desire not the knowledge of thy way-
 es; who is the Almighty that I should serv
 him, & what profit should I have, if I should
 pray unto him;

8. So men that would themselves be *c*
 Gods, ar fallen to such impietie that they ar
 not far from the lothsom nature of devils;
 which our Saviour signified, when he called
 Judas *d* a Devil: and the Iewes, the Devils
 children. And now God abhorreth all wret-
 ched mans works and even his most *e* reli-
 gious actions, which his troubled, ignorant
 and hypocritical conscience, canseth him to
 perform. The Lord regardeth neyther
(a) him

Phil. 3

19

Rom. 1.

26, 27

29. Lev.

20. 16.

13 15

Rev. 19.

20, 21.

Psal. 106

37, 38

Job. 15.

16

Pro. 10.

23

Psal. 36

4

Deu. 19

19.

Eph. 4.

19

Ro. 2. 5

Job. 21.

14. 15.

ch. 28

2. Gen. 43

5

Job. 6.

70. 38.

44

Isa. 1

13, 14.

a Gen. 4. (a) him nor his offering, his sacrifice is *b* and
b 5. abomination, his prayer is *c* turned to syn
b prov. 21 all his worship is *d* vayne, his works of me-
c 27. cy *e* unprofitable, and *f* nothing is pur-
c Ps. 109, unto him, his labour *g* and his revenues
d 7. unto syn, he himself lieth *b* dead in syns
d Mat. 15 and the *i* sowl of God doth hate him. There-
e 9. fore *k* his eyes shall say, his refuge shall
e Mat. 6. perish, and his hope be expiration of sowl
i 1, 2 for he *l* offereth the sacrifice of fools, and
f Tit. 1, knoweth not that he doth evil; he is *m* re-
i 15. probate concerning faith, abominable *n*
g Pro. 10 unto every good work reprobate.
i 16. 9. The reward of syn unto man, from
b Eph. 2, 1 the just hand of God, is fearfull *o* venge-
i Psal. 111 ance *p* curse and *q* death, begun in this
f 5. world, to be fulfilled in the next. His ven-
k Job. 11, geance and curse God inflicteth, sometime
20 by his own powrfull hand, upon the bodie
l Eccle. 4. and sowles of sinners; sometime he useth
17 his creatures to torment them; yea often
m 2 Tim. he vexeth one man by another, and even
3, 8. by himself. For man in himself hath confu-
n Tit. 1, sion, and is *r* ashamed of his own body and
16. members; his reason, will and affections,
o Deu. 32 at often at warr one with another, and his
35. concupiscences *s* fight within him: ran-
p Prov. 3 kerous envie *t* fretteth and consumeth
33. him; carking covetousnes *u* pierceth him
q Rom. 6, through with many sorrowes; his own inor-
23. dinate lusts doe vex *x* and make him sick
r Gen. 3, and
7, 10

s lam. 4. 1. & Psal. 112, 10, *u* 1 Tim. 6, 10,
x 2 Sam. 13, 2, 4.

and lean; generally his whole life he lea-
 neth in vanitie y and vexation of spirit, al-
 his dayes at sorrowes, and his travail grief,
 his hart taketh not rest in the night; for he
 is like *x* the raging sea that cannot rest, *x* *Isa. 57.*
 whose waters cast up mire and dirt; ther is *20, 21*
 no peace unto him. Again he is often
 troubled in minde for his misdeeds; guiltie
 fears do torment his conscience, and he is
a condemned of his own hart; *b* dis-
 payring of all help & mercy at Gods hand:
 wherupon men dread oft tymes *c* wher no
 dread is, and the *d* sound of a leaf shaken,
 doth chase them away, they flee as from a
 sword and fall, no man pursuing them; a
 sound of fear is in their ears, that in their
 prosperitie the destroyer shall come upon
 them, neyther beleev they to return out of
 darknes. So that in this miserie, lothing
 longer life; some lay violent hands *f* on
 their own bodies, and murder themselves.
 And man to man, doth all manner mischief
 and outrage, that they are as *g* beasts unto
 themselves by reproching, blaspheming,
 robbing defying, captiving and murder-
 ing one another both secretly and open-
 ly, not sparing their own brethren, wives,
 children, or dearest friends, in their savage
 wrath, hatred and crueltie. The Lord
 moreover afflicteth their bodies with *b*
 many greivous and noysom sicknesses;
 their bowels are inwardly tormented with
 payns, their joynts and lims with aches;
 filthy

y Eccl. 2,

17, 23

x Isa. 57.

20, 21

a 1 Job. 3,

20.

b Gen. 4,

13

c Psal. 53

5,

d Lev. 26

36.

Deut. 28,

65, 66,

e Job. 15,

21, 22

f 2 Sam.

17, 23

Ab. 1, 18,

g Eccl. 3,

18

Job. 24,

5, 7, 9, 14,

15, 21, 22

b Deut. 28

21, 22, 35,

Ec.

filthy leproxies, sores and botches doe vex
 and deform them; burning and pestilent
 fevers do afflict and consume them; nei-
 ther is ther any part or member from the
 crown of the head to the soole of the foot,
 which is not smitten and wounded; even
 the mind and understanding with phrensie
a Dan. 4. and *(a)* madnes; and the bodies sometime
13, 29, devoured with lice and *b* vermin; whiles
30, 31 they ar yet alive;
b Act. 12 *10* The creatures all, ar executioners
23 of Gods just judgments upon wicked men.
c Lev. 26 The heavens somtyme withhold their dewes
19 and rayn, and become like *c* brasse; som-
d Psal. 18 time they send down stormie tempests *d*
12, Exo. 9 with haylstones and fyre and other evil in-
23, 24 fluences, to destroy the earth, the inhabi-
e Ps. 121, tants and fruits therof. The *e* Sun smiteth
6 them by day, the moon by night; the *f* stars
f Iudg. 5, from their bulwarks fight against them. The
10, earth eyther *g* yieldeth not her fruit, but
g Gen. 4, is like iron; or bringeth forth thorns and
12, & 3, thistles and venemous weeds: yea some-
18. times *h* openeth her mouth and swallow-
b Num. eth men up alive. Hunger and famine do
16, 32. afflict them, that for want of food, they ar
i Deu. 28 enforced to eat the flesh of their *i* own
53, 57 children. The wild beasts *k* prey upon &
k 21 King devour them; even the smallest and vilest
17, 25, creatures, *l* as frogs, flies, lice and the like;
l Exo. 8, 6 ar ministers of wrath and vengeance upon
17, 24 the disobedient. The fyre breaketh out &
 burneth them with their substance; the
 water

water overfloweth and drowneth them,
 The (4) Angels of the Lord, do pursue,
 scatter and destroy them. And the Devils *a Psal 35.*
 vnto whom wretched men yield homage *5. 6. 2.*
 and obedience, do tyrannize over their *b Kin. 19.*
 goods, their bodies and their souls: c tea- *35.*
 ring and tormenting them, casting them *b Math. 23.*
 into fyre and into water; d depriving them *32.*
 of reason, sence and speech: having them *c Mark. 9.*
 also in horrible bondage ynder syn, e wor- *17. 8. 29*
 king effectually in them, and holding them *22.*
 as in a snare f vnto their own will. So *d Luk 8.*
 that the benefits of God towards them, *27. 29. 29*
 wicked men do abuse to further glicen- *18. 14.*
 ciuousnes & presumption; by his punishments *e Eph. 2. 2*
 also they are not bettered, but increase im- *f 3 Tim. 3*
 piety as it is written *b Men blasphemed the* *26.*
name of God, which hath power over these *g Psal. 73.*
plagues, and they repented not to give him *4. 5. 8.*
glory: i they blasphemed the God of heaven *h. Rev. 16.*
for their payns and for their sores, and repen- *9.*
ted not for their works. *i per 11.*

II Therefore after a few evil dayes on *k Prov. 13.*
 earth, which also for his sins are k short- *27.*
 ned, the man being broken decayed and *l Job. 18.*
 w. r. out with miseries, is cauled at last to *14.*
 goe to l the King of feares: death seazeth
 vpon him: and separateth the soul from
 the body: neyther can m any man redeem *m Psal. 49.*
 his brother, or give his ransom to God that *20. 21.*
 he may live still for ever, and not se: the *n Job. 27.*
 grave: but n terrours take him away as *20. 22.*
 waters, a repelt stealeth him away by night

God casteth vpon him (his plagues,) and
a *Prov.* 10. spareth nor, though he would sayn flee out
 25. of his hand: as (*a*) a whirlwind that passeth,
b *Psa.* 146. so is the wicked no more. For *b* his spirit
 4. departeth, he returneth to his earth, then his
c *Psal.* 49. thoughts perish, his *c* form and bewty con-
 14. sumeth: and as he himself, so his *d* Name
d *Pro.* 10.7 also shal rot: His sowl being *e* fetcht away
e *Luk.* 12. from the body, (wherin it lived and joyed
 10. but *f* a litle while in the momentany plea-
f *Iob.* 20.5. sures of sin,) is brought to the *g* prison of
g *I Pet.* 3. hel; wher al dāned ghosts fearfully expect
 19. their final doom, at the great day of Gods
h *Act.* 24. when the sowles being again ioyned with
 15. their carkeffes which the Lord *b* wil rayse
i *Rev.* 20. out of the dust: the seas and death and hel
 13. *i* having delivered up the dead which were
k *2 Cor.* 5 in them, they shalbe iudged every man ac-
 10. cording to their works *k* done in the booke
l *Rev.* 20. the *l* books shalbe opened, and all thing
 12. brought to light that were *m* hid in dar-
m *I Cor.* 4 nes, the counsels of the harts, made man-
 5. fest; the *n* heavens shall declare man-
n *Iob.* 20. wickednes, and the earth shall rise vp
 27. gainst him: account shalbe given of *o* every
o *Iude.* ver. evil work and idle word, and God wil re-
 15. *Mat.* der to these sinners *p* indignation
 12.36. wrath: they shalbe *q* cast into the fyrie lake
p *Rom.* 2.8 prepared for the Diuill and his Angels,
q *Mat.* 13 with them be tormented in those eternall
 39.42. flames; being for ever separated from the
 25.31.32 presence of the Lord,, and from the glorie
 41.46. of his power, from his comfort life
r *2 Tb.* 1.9

light: and Death shal (a) feed vpon them, ^{a Psa. 49.}
 the fyre ^b that is not blowen shal devour ^{14.}
 them. Then shalbe ^c weeping and way- ^{b Iob. 20.}
 ling and gnashing of teeth; with too late ^{26.}
 repentance and fruitlesse lamentation, in ^{c Mat. 8.}
 that ^d second death; and, vnder darknes, ^{12.}
 where the ^e worm shal not die; nor the ^{d Rev. 20}
 fyre be quenched for evermore. This is ^{24.}
 the portion of the wicked from God; and ^{e IJa. 66.}
 the reward of their sins, from the hand of ^{24. Mark}
 the Most High. ^{9. 43. 44.}

*The wicked is kept vnto the day of destru-
 ction: they shal be brought forth to the day
 of wrath. Iob. 21. 30.*

CHAPTER: III.

*Of mans redemption; and the
 renewing of his peace; by the grace
 of God in Iesus Christ.*

I. **G**Od, though he spared not the An-
 gels which sinned of their own
 accord, & maliciously drew man into their
 condemnation: yet shewed he favour to A-
 dam and his children when it was neyther
 deserved nor asked. For of them, he had (a) ^{a Eph. 1. 4}
 chosen to be his, before the foundations of ^{b Mat. 15}
 the world, and ^c prepared for them a ^{24.}
 kingdome, which it was ^c his pleasure to ^{c Luk. 12}
 giue vnto them: therefore could he not be ^{32.}
 hindered, ^d no wisdom nor vnderstan- ^{d Pro. 21.}
 ding, nor counsel could prevail against him, ^{30.}

- a Psal. 33.* but (*a*) his own counsel did stand for
11. ver, and the thoughts of his hart through
b Iob. 10. al ages; he also is *b* greater then al, and no
29. is able to take his sheep out of his hand: the
c Ezek. 16 fore he sayd vnto them, *c* when they were
6. polluted in their own blood, ye shall live
d Hof. 13. even when they were in their blood, he saith
14. vnto them, ye shall live: I wil *d* redeeme
e Iob. 14. them from the power of the grave, I wil
80. 12. deliver them from death.
f Psal. 89. 2. Yet because as his mercy should be
43. magnified, his justice also was to be satisfied
g Iohn. 1. and death inflicted for the transgression
14. 18. his law: and now mans miserie and weaknesse
h Iohn. 10 was such, as endure death he might be
30. overcome it he *e* could not. nor *f* deliver
i Iohn. 17. his soule from the hand of the grave: there
5. fore had God of his rich grace and incompre
k Colos 1. prehensible love, ordeyned his *g* one
16. 17. begotten Son, which was in his bowels,
l 1 Pet. 1. one with himself, and in glorie with him
20. before the world was: by whom *k* al thinges
m Mat 1. were created in heaven and in earth, thinges
21. visible and invisible, in whom al thinges
n 1 Thes. consist: even this his own dear son hath the
1. 10. Father ordeyned before the foundation of
 the world, that he should *m* save his people
o. Philip. 2. from their syns, and *n* deliver them
6. from the wrath to come.
p Iob. 5. 3. And forasmuch as being in the
20. form of God, and *p* very God himself, (who
q 1 Tim. 6 liveth and is blessed for ever) he could not
16. in that nature and glorie) wherein *q* one
 is immortalitie,) partake with mans wretched

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chednes, or tast of his death, which yet by Gods grace (a) he was to tast for al men: therefore was it also ordeyned, that the ^{a Heb. 2.9} Word should be made flesh, even the Son ^{b Iohn. 1.} of God, when hee came into the world, ^{14.} should be made of ^{c Gal 4. 4.} a woman, and of the ^{d Act. 13.} seed of earthly man according to the flesh: that he should take on him the form ^{23.} of a servant, & be found in shape as a man, ^{e Phil. 1. 7} partaker ^{f Heb. 2.} with his children of flesh and blood, that he might suffer for their sake. ^{14.} be touched with the feeling of their infirmities ^{g Heb. 4.} and in all things tempted in like ^{15.} sort, yet without syn.

4. This incarnation of the Lord wherby he should become our ^{b Emmanuel}, that ^{b Mat 1.} is, God with vs, was not to be mans work, ^{23.} or brought to passe by carnall generation, but by the ⁱ holy Ghost, and power of the ^{i Luc. 1.} most high, overthadowing a virgin, wher- ^{35.} by she should ^k conceiv in her womb, and ^{k vers. 31.} bear a ^l holy thing that should be caled ^{l vers. 35.} the Son of God, Who for the fulnes of the grace of the God head, which was to dwell ^{m Colos. 2} in him bodily, and the ^m spirit wherewith ^{9.} he was to be anoynted: should be named the ⁿ Mesiab and the Christ, that is the ^{n Luc. 4.} Anoynted of God: & for the salvation of ^{18.} synners, should be crowned with the title of ^{o Job. 1. 21} ^{o Iesus}, that is the Saviour or Deliverer, at ^{p Mat. 1.} whose name ^p every knee should bow, ^{22.} both of things in heaven and things in earth ^{q Phil. 2.} and things vnder earth: and everie tongue ^{10 21.}

confesse that Iesus Christ is the Lord, vnto
the glory of God the Father : who gaue
him to be (a) his saluation to the ends
of the earth.

a Isa 49. 6
b Heb. 1. 3
c 2 Cor. 5. 19. f, For by this his Son, the b bright
of his glory, God would c reconcile the
world to himself, not imputing but freely

d Eph. 1. 7. d forgiving their syns vnto them : and b

e Col. 1. 15 this e image of his owne invisible maiestie

f Col. 3. 10 would f renew the heavenly image in man

g Ezek. 36 which now was defaced, giving him g

26. new hart & a new spirit, even putting b in

b vers. 27. own spirit within him, and making him a

i 2 Cor. 5. new creature. For whereas the first Adā was

17. made but a k living fowl, and having to

k Gen. 2. 7 his life by syn, could not recover the same

l Rom. 5. againe, but death l reigned over al : the

12. 14. second Adam which was a m liue making

m 1 Cor 15 spirit, should n quicken them that were

45. dead in trespasses and syns, and by his

n Eph. 2. 5 voyce should rayse them up, and give them

o Job. 5. 25 life eternal; that to the dead men p might

p Isa. 26. liue againe, and they awake and sing, that

19. dwell in dust.

q Heb. 2. 6. The way to work out this wondrous

10. grace for mens redemption, was appointed

to be by great afflictions through which

q Prince of their saluation was to be con-

r Phil. 2. 7 crate, that many children might be brought

vnto glory. For this Son of God the L

and heyr of all things, was to r empty him-

self, and take on him the form of a serua-

to become lesser then the (a) Angels, yea a Heb. 2. 7
 more deformed. b then the sons of Adam 9.
 even, a c worm and not a man; the shame b Isa. 52.
 of men &c. contempt of the people, that whē 14.
 we should see him, d he should have ney- c Psal. 22.
 ther form nor bewtie: that we should desire 6.
 him; though yet in himself, he was much e d Isa. 53.
 sayrer then the sons of Adam, al his parts 2.
 and features and countenance so excel- e Psal. 45.
 lent, as he was f wholly delectable, 2.
 7. So when the first begotten of the f Song. 5.
 Father was brought into the world, though 16.
 g al the Angels of God did worship him; g Heb. 1. 6.
 the h winds and seas obeyed him; the h Mar. 8.
 Fishes payed his tribute; the k wild beasts 27.
 lived at peace with him, and the very i Dis. i Mar. 17
 wils confessed him; and were afraid: yet 27.
 wretched man would not acknowledge k Mark.
 him, his m own receivd him not; he was 13,
 n a stranger to his brethren; an aliant to l Luk. 8.
 his Mothers sons, o despised he was and we 28.
 esteemed him not. Yea God himself m Iohn. 1.
 would p break him and make him subject 11.
 to infirmities; and lay vpon him the q ini- n Psal. 69.
 quity of vs al; for we r made him to serve 8.
 for our syns; we wearied him with our ini- o Isa. 53. 3
 quities; so that innumerable troubles com- p vers. 10.
 passed him about, and our syns which now q vers. 6.
 were s his, tooke such hold vpon him, that r Isa. 13.
 he was notable to look upō, for which a cup 24.
 was s giuen him of the Father to drink, s Psal. 40.
 ful of u sorow, fear, heavines, and agonie, 12.

C 4

tha. i Iob 18.

v Mat. 26. 37. 38, Mark. 14 33.

II,

that made his soule heavy even vnto death, and he prayed his Father, that (a) it had been possible, it might have passed from him: offering vp his prayers with strong crying, and tears, and sweat like drops of blood trickling down to the ground; the shadow of the death being vpon his eyes. But because it could not be but he must drink (for therefore came he to that hour) and the Lord God had opened his ear, that he was not rebellious; neither turned backe, willingly gave vp his body for sacrifice; and bare the wrath of God due for our trespasses, he which knew no sin, was made sin for vs: and powdered out his soule vnto death.

8. Then came Satan the Prince of this world, to see if he could have conquered him; but he had nothing in him: yea his owne time was now come; I now was he to be cast out, and Christ being lifted vp from the earth, would draw all men to himself. The serpent beset him with the snares of death; and with floods of Belial to make him afraid; but he sayd vnto death, I will be thy death, and vnto the grave, I will be thy destruction: so he spoyled the Principalties and powers of that kingdom of darkness, made a shew of them openly, triumphed over them in the same crosse, and destroyed through death him that had the power of death, that is the Diuill.

9. They for whom he suffered all these things

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things regarded not the rock of their sal-
 vation, but (a) judged him as plagued
 and smitten of God and humbled. He b
 trode the winepresse alone, and of all the
 people there was none with him, his c own
 disciples had all forsaken him and fled, that
 he by d himself might purge our sins.
 He looked e for some to have pitie on
 him, but there was none, for comforters,
 but none he found: there was f not any
 that would know him, a refuge sayled him
 none cared for his soul. His own people
 g betrayed him, & denied in the presence
 of Pilat, when he had iudged him to
 be delivered, they h denied the holy
 one and the iust, and desired a murtherer
 to be given them. Then was the Lord
 of glorie misused, and suffered much spea-
 king against of sinners, they i opened vpon
 him the mouth of deceyt, and compalled
 him about with words of hatred, they re-
 warded him evil for good, and hatred for
 his friendship: they k spate on his face
 and buffetted him: they crowned him with
 l thornes and scourged him; he became a
 m reproch vnto them, they that looked
 vpon him shaked their heads, yea rebuke n
 did break his hart, and he was ful of heavi-
 nes, for o doggs did compasse him about,
 the assemblie of the wicked inclosed him,
 they peirced his hands and his feet, and go-
 red p his side: they q slew and hanged him
 on a tree, so was he made a curse for

all sa 53. 4

b isa. 53. 3

c Mat 26.

56.

d Heb. 1. 3

e Psal. 69.

20.

f Psal. 114.

4.

g Mat. 26.

13.

h vers. 14.

i Psal. 109

2. 3. 5

k Mat. 26

67.

l Ioh 16. 1

2.

m Psal. 109

25.

n Psal. 69.

20.

o Psal. 22.

16.

p Iohn. 19

34.

q Act. 5.

vs 30.

a Gal. 3. the (ai) curse of God was on him that was
 13. hanged.
 Dent. 21. 10. But in his trouble he called vpon
 23. the Lord and cried vnto his God why
 b Psal. 22 hast thou forsaken me? thou art my hope
 1. c 142. my portion in the land of the living: deliver
 5. me out of the mire that I sink not; let me
 d Psal. 69 be delivered from them that hate me, & out
 14. 15. of the deep waters; let not the water flood
 e Psal. 22 drown me; and let not the pit shut her
 20. mouth vpon me; deliver my soul from
 f Luc. 23 the sword; my desolate soul from the
 46. hand of the Dog. In the end, he commended
 g Heb. 9 his spirit into the hands of his Fa-
 17. ther, & confirmed the Testament by his
 b Psal. 22 death; and vnto the dust of death he was
 15. brought; his grave was with the wicked.
 h Isa. 53. 9. But the sorowes of death were for
 k Act. 2. 11. lost, because it was impossible that the
 24. 1. Act. Lord of life should be holden of it; for
 35. 9. he had power to lay down his life; so had
 m Iob. 10. he power to take it again; & this com-
 18. n Psal. mandement he had received of his Father,
 16. 11. who shewed him also the path of life
 o Heb. 13 and brought him againe from the dead;
 29. p 1 cor. this great Shepheard of the sheep. Where-
 15. 4. fore the third day he rose vp alive; he
 p Psal. 68 rose vp, and his enemies were scattered;
 1. and they that hated him fled from before
 q Rev. 1. him: & now behold he is alive for ever-
 18. more; Amen: & hath the keyes of hell & of
 r Rom. 6. death: death hath no more dominion over
 9. him

him, 'for a) it is swallowed vp in victorie.

12 Thus Gods hand was b with the man
of his right hande, with the son of man
whom he made strong for himself the Lord

c heard him in the day of trouble, and sent
him help from his Sanctuarie, remembered

al his oblations and turned his burnt-off-
ring into ashes, gave him according to his

hart, and fulfilled all his counsell, d that
we might reioyce in his saluation, and

set vp banners in the name of our God,
when the Lord had performed al his peti-

tions. For he having thus through the eter-
nall spirit e offered himself without spott

vnto God, obteyned f eternall redemp-
tion: and having drunk of the brook in the

way, he g therfore lifted vp the head.
He ascended vp on high with triumph, lea-

ding h captiuitie captive, & approached
vnto the i Ancient of dayes, who k set

him at his right hand in the heavenly pla-
ces, far above all principality and power

i and might, and domination, and every
name that is named, not in this world one

ly but also in that which is to come, and
made al things subiect vnder his feet; l

gave him dominion and honour and a
kingdome, that all peoples nations and

languages should serve him, his domi-
nion is an everlasting dominion which

shall never be taken away, and his
kingdome shal never be corrupted, and

this is the name whereby we must call
him.

a 1 Cor.

15. 54.

b Psal. 80

17.

c Psal. 20

1. 2. 3. 4.

d vers. 52

e Heb. 9

14.

f vers. 12

g Ps. 110.

h Psal. 68

18.

i Dan. 7.

13.

k Eph. 1.

20. 21.

l Dan. 7.

14.

a Ier 23. 6 him (a) Iehovah our iustice,
 13. And now the gates of the heavenly
 b Luc. 23. Paradise b wer opened to the sons of A-
 43. dam, and the tree of Life, better then that
 c Gē. 3. 24 from which the Cherubims c sword had
 d Rev. 2. 7 kept man, was d given him by Christ to
 eat of and live for ever. Now tell men the
 effect of that heavenly oracle that came out
 e Iohn. 11. of Caiphas mouth, e It is expedient for us
 50. that one man die for the people, and the whole
 nation perish not, for loe the wrath of God
 kindled for mans syn, was appeased by the
 death of this f man Christ Iesus, who gave
 f 1 Tim. 2 himself a ransom for all men, and g bare
 5. 6. our syns in his body on the tree, being the
 g 1 Pet. 2. 24. luerie of the Testament. It pleased the
 b Heb. 7. Father by him, the i Prince of peace, to
 22. reconcile al things to himself, and to set
 i Isa. 9. 6. peace through the blood of his crosse both
 k Col. 1. 20. the thinges in earth and the thinges in hea-
 l 2 Pet. 1. 17. ven. For it was his beloved son in whom
 17. he was wel pleased, his chosen one m in
 m Ma. 42. 1 whom his fowl delighted, that had n given
 n Eph. 5 2 himself to be an offering and a sacrifice of
 a sweet smelling savour to God, who smel-
 led here a savour of rest, sweeter then that
 in o Noahs sacrifice, which caused him
 o Gen. 8. 21. to say in his hart, that he would curse
 p Rev. 22. the ground no more for mans cause, though
 3. 7. 14. the imagination of mans hart wer evil from
 q Deut. 32 his youth: for now ther shalbe p no more
 43. curse, but the throne of God and of the
 Lamb (that was slayn) shalbe in the city,
 he q wil be mercifull vnto his land, vnto
 his

his people. The Angels saw this, and were glad for our salvation, they sung at our Saviours birth, (a) *Glory to God in the highest* *a Luc. 2. 13. 14.* (heavens) and upon earth peace, towards men goodwill. And when he was glorified, the thousand thousands of them praised him saying, *b* worthy is the Lamb that was killed *b Rev. 5. 11. 12.* to receive power, & riches & wisdom, and strength, and honour, and glory and prayse. The heavens *c* rejoiced for that the Lord had *c Isa 44. 23.* done, the lower parts of the earth shouted, the mountaynes, forrests & every tree burst forth into prayses, for that the Lord had redeemed Iakob, and would be glorified in Israel, and *d* al creatures in heaven and in *d Rev. 5. 13.* earth, vnder the earth, & in the sea, & al that are in them, gave Praise & honour, & glorie & power, vnto him that sitteth vpon the throne & vnto the Lamb for evermore. Amen.

14 This grace was the *e* Wisdom of *e 1 Cor. 2. 7.* God in a mysterie, & the hidden wisdom which God had fore determined before the world vnto our glorie: but *f* it was hid from *f Job. 28. 31.* the eyes of all the living and hid from the fowls of the heaven: none *g* of the Prince, *g 1 Cor. 2. 8. 9.* of this world knew it, no eye had seen it, nor ear heard it, neyther came it into mans *b Job. 28. 21.* hart, onely *b* God vnderstood the Way thereof: and *h* from the beginning of the *h Eph. 3. 9* world it was kept secret and hid in him, & *h Mat. 11. 25.* still *h* he hideth it from the wise and men of vnderstanding, neyther can the *i* naturall *i 1 Cor. 2. 14.* perceiue it vntill he revele it vnto them by his

his † spirit, which spirit sercherh al thinge
 †2) Cor. 2 even the deep things of God, and by it we
 10. * know the things that are given to vs of
 * vers. 12. God.

15. And now (a) he hath opened vnto
 a Eph. 1. 9 vs the mysterie of his will, according to his
 good pleasure which he had purpoled in

b Isa. 62. Christ; he b hath proclaymed vnto the ends
 12. of the world, that the Saviour of the daughte
 ter Sion is come, his wages with him; and
 his work before him; that we might cleerly

c Ep. 3. 9. see the c fellowship of the mystery, and
 d vers. 18 might be able to d comprehend with al
 19. Sainets what is the bredth and lenght and
 depth and height; and to know the lov

of Chryst which passeth knowledge, and
 might be filled with al fulnes of God; who

e Isa. 61. hath given vs e bewty for ashes, the oyl
 3. of ioy for mourning, the garment of glad-

f Isa. 40. 2 nes for the spirit of heavines because our
 g Rom. 5. warfare is accomplished, and our iniquities

8. 9. 10. is pardoned. For while we were g yet sin-

b Isa. 53. ners Christ died for vs; and when we were
 5. enemies, we were reconciled to God by

i Rev. 1. his death, and now shal be saved by his life
 5. for the b chastisement of our peace was

upon him and with his stripes we are healed
 k Heb. 9. he hath i washed vs from our syns in his

14. blood, and k purged our conscience from
 dead works; to serve the living God; &

l vers. 24 is gone vp into very heaven l to appeare
 m Job. 14 now in the sight of God for vs and there to

2. 3. m prepare vs a place, that where he is we
 may

may be also. From whence he wil shortly
 shew himself wth his mightie Angels, ro
 be glorified in his Saints y^{and} made
 marvelous in them that beleeve; who af
 ter that they have drunk of his cup, and
 been p^r baptised into his death and buriall
 and walked with him in newnes of life in
 this vale of tears; and q^d fulfilled the rest
 of his afflictions in their flesh, shal have
 their v^{ile} bodies changed and fashioned
 like to his glorious bodie, the s^{dead} being
 raysed vp incorruptible, and such as ar liue
 and remain, being changed and caught vp
 with them also in the clouds to meete the
 Lord in the ayre, and so shall they ever
 be with the Lord, their u^{faces} shyning
 as the Sun, in the kingdome of their Fa
 ther.

16. Although this mysterie of Christ, x
 was not opened vnto the sons of men in o^x Eps. 3.
 ther ages, as it was at last reveled vnto his
 holy Apostles and Prophets by the spirit;
 yet was the effect and summe therof, made
 known to all the Patriarchs from the begin
 ning. For Iesus Christ was y^y yesterday, y^{Heb. 13}
 is to day, and the same for ever, and Abra
 ham x saw his day and was glad: Abel x Iohn. 8.
 also by faith in him (u) obteyned testimo
 nie that he was righteous: which faith he
 learned of h^s father Adam: who heard of
 God the riches of this grace freely preac
 hed in paradise, before the sentence of
 exile and death was pronounced vpon him
 namely

- b Gen. 3. 15.** namely that *the womans b seed should crush the Serpents head*: who also was shewed the way to *e* by death and sacrifice, a shadow wherof he saw in the Lambs *c* then slay
c Gen. 4. 4 and sacrificed in the service of the Lord. The great afflictions of Christ and of his people; wer fore told in the Serpents crushing of his heel, and the enmity between *the womans seed & the Serpents*, forshew also in the *d* murder of Abel the iust by *C* in his wicked brother. To Christ gave
e Act 10. 43. & 28. 23. all the Prophets witness, that through his name all that beleeeved in him; should receive remission of syns: and the *f* twelve tribes instantly serving God night & day
f Act 26. 7. hoped to come vnto this promise. So in this hope and expectation of redemption by the Son of God, the fathers rested, & comforted their fainting sowles by faith
g Heb. 11. 1. the *g* evidence of things not seene: by which faith *b* they saw the promises as
b vers. 13 off, were perswaded, saluted them, & confessed that they were strangers and pilgrims vpon earth, and so died, having
i vers. 39. 48. through their faith obteyned testimony but received not the promise; God providing better thing for vs, that they without vs, should not be made perfect; but
k Job. 14. 14. patient hope passe out their dayes on earth and after death *k* wayt al the dayes of the appoynted time, til their changing
l Dan. 12. 13. come and then *l* stand vp in their lot (with vs and al Saints,) at the end of the dayes.

17 But al this grace, and riches of the glorious myſterie now manifeſted to the ſaints, (a) which is Chriſt in vs the hope of glory; God did not communicate with al men neyther yet doeth: ſave with ſome b few choſen in Chriſt c before the foundation of the world. Which little flock have their election; d not by works, but by him that calleth, according to the good pleaſure of his own wil who without any vnrighteouſnes ſheweth mercy on whom he will, and whom he will he hardeneth; having made g as the clay-potter of one lump, ſome men veſſels of mercie prepared vnto glorie, and ſome veſſels of wrath prepared to deſtruction: which yet notwithstanding have many favours and benefites from God to draw them to repentance out of the ſnare of Satan, but all in vayne for they deſpiſe the grace proffered vnto them, and run headlong into the condemnation, whereto they were b of old ordeyned: let mercy be ſhewed them, yet wil they not learn righteouſnes, in the land of equities they wil do wickedly, and wil not beholde the maiestie of the Lord.

18 And of theſe there are two ſorts, ſome that are called to the knowledge of the truth and have k received it with joy: yet have ang no roots, beleiv but for a while, and in time of temptation go away. Yea of theſe there are that have bene once l lightned, and have taſted of the Heavenly gift,

a Col. 1. 12

b Mat. 20.

16

c Eph. 1. 4

d Rom. 9.

11.

e Eph. 1. 5

f Rom. 9.

18.

g Verſ. 21

22. 23.

b Iud.

verſ. 4.

i Iſa. 26. 1

10. 6.

k Luke 8.

13.

l Heb. 6. 4.

5. 6.

and been made partakers of the holy Ghost
 and have tasted of the good word of God
 and of the powers of the world to come
 and yet notwithstanding fall away, and
 crucify againe to themselves the son
 of God, and make a mock of him; and treat
 him under foot, and count the blood of the
 Testament as an unholy thing, wherewith
 they were sanctified, and doe despite to
 the spirit of grace. Such, it is impossible they
 should be renewed againe unto repentance,
 neither shall they remaineth any more sacrifice
 for their sinnes, but a fearfull looking for
 judgement and violent fire which shall de-
 vour them. And such, howsoever they were
 among the Saints, yet were they not
 of them, for then they would have continued
 with them; neither were they of Christ
 Sheep for then he would have given them
 eternall life, and they should never have
 perished, neither should any have plucked
 them out of his hand; he would have put
 fear in their hearts, that they should not
 have departed from him; though they had
 fallen, they should not have been cast off
 for the Lord would have put under his
 feet. Other some there are, not called
 to the faith but strangers from the cove-
 nant of promise whom God suffereth to walke
 in their owne wayes, and not shewing them
 his word, nor his statutes and judgements.
 Or if he cause his gospel to come unto them,
 yet will not they come unto him, that they

might have life ; they heare not his words *a Job. 8, 47*
 because they are not of God ; neither be-
 lieve, *b* because they are not Christs sheep ; *b Iohn 10,*
 all the day long *c* hee stretcheth forth *his* *26.*
 hand to an unperfwadeable and gainsaying *c Rom. 10*
 people. Yea beleeve they cannot, because *d* *21.*
 hee hath blinded their eyes, and hardned *d Iohn 12,*
 their hart, that they should not see with *39 40.*
 eyes, nor understand with hart, and be con-
 verted, and he to heale them : the Lord *e Isa. 29,*
 hath covered them with the spirit of slum- *10.*
 ber. *Rom. 11, 8*
 20 And these are for the most part the *f Luk. 10,*
 wise and learned of the world, from whom *21.*
 God hideth the secret of his Gospel, and
 worketh a marvellous worke in this people, *g Isa. 29.*
 even a marvellous work & a wonder (as *g* *14.*
 sayth the Prophet) that the wisdom of *b 1 Cor. 3,*
 the wise men perish ; for *b* the Lord know- *20.*
 eth that their thoughts be vayne. Therefore *i 1 Cor. 1,*
 he *i* maketh their wisdom to perish, and *19.*
 casteth away the understanding of the pro- *k Psa. 107*
 phet ; he powreth & contempt upon Princes, *40.*
 and causeth them to erre in desert places,
 out of the way, and maketh *l* the strength *l Job 12, 22*
 of the mighty weak : he *m* scattereth the
 proud in the imagination of their harts, and *m Luk. 1,*
 putteth down the mighty from the thrones : *51, 52.*
 he *n* wisdom of this world maketh hee *n 1 Cor. 1,*
 foolishnes, and by the *o* foolishnes of preach- *20.*
 ing saveth them that beleeve ; which also *o Vers. 21.*
 are the *p* foolish, weak, vile and despised, *Vers. 22*
 things of the world, even things that are *23.*

a vers 29 not ; which yet he hath chosen to bring naught the things that are : that a no flesh should rejoyce in his presence , but as it *b vers* 30 written, *b* he that rejoyceth let him rejoyce in the Lord.

c 1 Cor. 1. 21. Thus Christ crucified *c* is to the Iewes, a stumbling block, & to the Greeks, foolishnes, and onely to them that are called, both of Iewes & Greeks, he is the power of God and wisdom of God; in whome they triumph, and say, Lo *d* this is our God, we waited for him, and hee will saue us ; this is the Lord whome we wayted for, wee will joy and be glad in his salvation.

e Eph. 2. 3 22. And thus is there a distinction made of the sonnes of Adam, some left to perish in their sins, the children of wrath *e* as the *g* Re. 14. 3. were by nature, who because they are, not *b* 1 Pet. 1. born again they cannot see the kingdom of God, other some are bought from the earth *h* 10. 17 16 *h* born a new of immortal seed, & are not of this world, but haue their *k* *Phi* 3. 20 conversation in heaven, and *l* power given them *l* 10. 1. Christ to be the sonnes of God, which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

m Rom. 9. 23. Between these two sorts of men is great difference ; both in the affection of God, who *m* loveth the one and hateth the other, and of Christ, who prayeth for one and not for another; and in their affection againe towards God, and one towards another.

C H A P. III.

53

ther. For the Saints *a* loue the Lord, and *a* Ps. 181
haue mutuall loue among themselves, but *i* Iob: 4 1
the wicked *b* sowle abhorreth him, and *21: b* *zech*
they hate *c* such as he hath chosen out of *11: 8* *c* Iob
the world, and are hated againe of *d* them *15: 18. 19:*
with perfect hatred. Thus is there warre *d* Ps. 139:
and enmity *e* betwixt the just and the wic- *21: 22:*
ked, the one of them being *f* an abhomina- *e* Gen 3 15
tion to the other. *f* Pro: 29:

24. Hence it is, that the scripture spea- 27:
keth so much of the fellowship and commu-
nion of the Saints, with God and among
themselves, and of their seperation from the
Diuell, and from his children the wicked
men even in this life, whiles yet they liue
together with them in civill society, and
breath one commune ayre, expecting with
patience the full and final seperation, which
Christ and his Angels *g* will make at the last *g* Mat. 13.
and great day of doom. *39. 40: &c*

Of this holy communion here on earth,
I purpose to intreat, as God hath given me
to discern by his word. His gracious spi-
rit breath vpon my soule, and guyd my pen
to set downe his truerh.

C H A P. IV.

Who be the Saints of this

Communion.

THat we may the better discern the co-
mmunion of Saints, whereof we treat, let
us first consider who the persons bee,
that have fellowship together.

D 3

The

The Head and highest in this holy societie is the Lord our God; who is not only most holy in himselfe, but communicateth his holiness to his creatures: and doth vouchsafe to have fellowship with us even in this life and world, as it is written, (a) If we have communion with him, & walke in darknes, we lye and do not the truth: but if we walke in the light as he is in the light, we have communion one with another, (that is) God with us, and we with him: and the blood of Iesus Christ his son, cleanseth us from all sin. For this cause he is often called the Holy one of the Trinity, the Father, the Son, and the Holy Spirit, of whom it is written in the Holy Scriptures, the Father, the Son, and the Holy Spirit, & accordingly his people are named, the people of the Holy ones.

1. Iesus Christ, as he is God manifested in the flesh, is the first-born of God, the only-begotten Son, and the True, even the Holy one of Israel; being himself full of the Holy Ghost, and therewith baptiseth his church, where he is the mediator. And was figured by the High priest in the law, who in the law was also called the Holy one of God, & carried this writing graven upon his forehead, *My Holines to Iehova*. With this Iesus our redeemer, we have a very neere communion, according to that which is written, *My Holines to Iehova*.

Sanctified (which is Christ) & they that are sanctified (which are his people) are all of one, for which cause he is not ashamed to call them *a* 1 Cor. 1. Brethren. And againe, (*a*) God is faithfull, 9. by whom ye are called unto the communion of *b* Deut. 33 his Son Iesus Christ our Lord. 2, with

3. The elect and blessed Angels, are also *a* 7, Jude & Saints, having sanctitie by creation, continued and confirmed unto them for ever, *e* Heb. 12. These heavenly spirits have communion, 22, not onely with God, in whose presence they *d* Psa. 34. 7 stand; but also with us the children of God & 91, 11, through sayth; by which we are come unto 12. the great assemblie of the many thousands *e* Rev. 22, of them, have them for our *d* guardians, & 9. acknowledging themselves to be our *e* self *d* Deut. 33 low servants, 3, 1 Cor.

4. All men and women, called to the faith *i*, 2. of God, are *f* Saints by calling; being sanctified by Christ Iesus, and one with another *b* Heb. 3, 1 *b* Mat. 27 are *g* Holy Brethren. Of these some are *b* 52. Saints departed this life, and sleeping in *i* Psa. 16, 3 the Lord: other some are on earth, & whiles *Dan*. 7. 18 they here live (notwithstanding their many 21, 22, 25 infirmities and afflictions) are *i* Saints of *Rom*. 1, 7. the most High; *a* 1 Holie nation. *i* 1 Pet. 3,

5. This happy societie our fathers of old 9. saw shadowed in the Tabernacle, where God *m* Psa. 78 dwelt among men. His own gracious presence appeared, when his *n* glorie filled the *n* Exo. 40. Tabernacle, & his voice was heard of Moses 34. out of the same; and the *p* Arke of his *e* Lev. 1. 1 strength was a continuall signe of his *p* Psa. 132. dence 8.

- dence and rest therein. His son Christ was represented by the *a* Mercie-seat propitiatorie covering the Ark, in whom by whom God is reconciled with his people who therefore is called the *b* Propitiatory Reconciliation; from that was the *c* voice of God heard speaking, even as by Christ he speaketh to the end. The Angels were figured in the Cherubims upon the *c* mercie seat, and in the courtaines of the temple round about, for so those blessed Spirit minister unto Christ and to his Church in the hours of his salvation. The multitude of believers were resembled in the *g* twelve cakes (according to the number of the twelve tribes of Israel,) set upon the table before the Lord, with *b* pure incense on them, to be for a remembrance & offering by fire to the Lord in stead of them.
- e* Exo. 25, 17. *b* Hilasterion.
Rom. 3. 25. *c* Num. 7. 8. 9.
d Heb. 1. 2
e Exo. 25, 18. & 26, 1, & 2. *f* Heb. 7, 16, 14
g Lev. 24, 5. 6. *b* Vers. 7.
i 1 Co. 5, 7
a 3^{hypoc}
1 Rev. 4, 3.

C H A P. V.

Holynes or Sanctitie vyhat it is.

THe Scripture calleth that thing or person holie, which is seperated from filthines and pollution, and is addicted

applied to divine use or service of God. Thus the Sabbath day was hallowed, when God had severed it from commune labour and humane employments, to be spent in heavenly exercises and meditations, whereupon it is named *a the Holy Sabbath of rest* *a* *Exo. 35.* *to the Lord*: The like is to be minded for all *2. & 16.* *b* other feast dayes appoynted of God for *23.* holy convocations. The firstborn of man *b* *Levit. 3.* and beast *c* were sanctified to the Lord, by *2. 3. 4. 21.* being exempted from mans use; dedicated *24. 27. 35.* to God, and imployed in his service. Hence *36. 17.* was it, that all strange or unclean persons *c* *Exod. 13.* were forbidden to *d* eate, yea or to touch the *2. Deut. 15* Holie things. And when the Israelites were *19. Num.* sanctified ceremonially, it was *e* by washing *3. 13. 41.* their garmets. absteyning from their wives, *& 8. 17.* thus preparing their bodies and mindes to *18.* converse with God. And in the whole *d* *Exo. 29* course of their life, this was their sanctifi- *33. Lev.* cation and signes thereof, to absteyne from *22. 3. 4. 5.* all sinne and uncleannesse, as also from *6 9. 10.* communion with the sinners and uncleane; *e* *Exo. 19.* and to give themselves to the service of *14. 15. 22* God & keeping of his lawes.

2. This is to be seen in many particulars.

As, the calling and *f* separating of Israel *f* *Lev. 20.* from other people that they might be holy *26.* unto God. The shadow hereof; namely ab- *g* *18. 10.* stinence from eating unclean meats (which figured *g* their refreyning from the fellow- ship of wicked men,) for a signe and testi- *12. 13. 17*

a *Levit.* many of their *a* sanctification and holines
11 44 45 with the Lord. To Moloch they might
Exod. 22. offer their children, for that was to *b* de
31. Dent. Gods sanctuarie and pollute his holy name
14. 21. nor *c* turne after soothsayers, for the *a* *b*
b *Lev. 20.* cause. All monuments of idolatrie, *b*
3. were to destroy, *d* because they were a *b*
c *Vers. 6, 7* people to the Lord their God. Idolatry
d *Dent. 7.* rites and customes they were to reſre
5. 6. *e* for the same cause. Even their bodily ca
e *Dent. 14* crements were to be covered, *f* that the
1. 2. hoſt might be holy before the Lord. An
f *Dent. 23* being thus clenſed from evill, they we
13, 14. willed to remember, and do all his com
g *Num. 15* mandements, *g* and ſo be holy unto the
40. God.
b *1 Cor. 6* 3. The new Teſtament alſo teacheth the
9, 10 11. ſame, whiles it oppoſeth ſanctitie *b* unto a
1 *1 beſ. 4, 7* manner of ſin & uncleannes; and exhorte
2 *Co. 7* 1 uſto; clenſe our ſelves from all filthines
1 *1 Theſ. 5* the fleſh and ſpirit, and ſo grow up unto ſ
23. holines in the fear of God: that being ſan
m *Rom. 6,* & rified *l* throughout, we may by good wor
19. give al our members *m* ſervants unto right
 ouſnes in holines.

CHAPTER: VI.

*How holines is given unto God
 and Chriſt, and how unto Creatures.*

n *Iſa. 6, 3.*

Pſ 99. 3, 5. *H*olines is aſcribed unto God in the wor

9 *Rev 4, 8* both by *n* Angels and men, in two re

p. 6

pects; 1. Because he in himselfe is sancti- a 1 Iob. 1. 5
 tie and puritie in self; and it is impossible b Psal. 5. 4
 that in him should be any evil, sin, or un- c lam. 1. 13
 cleannes. He a is light, and darknes in him d Isa. 63.
 there is not any; he b delighteth not wic- 15.
 kednes, neither shall evill sojourn with him, e Lev. 20. 8
 he cannot so much as be c tempted with e- Iob. 17. 17
 will; therefore is he sequestred from this Jude persi
 sinfull world, and heaven is the d habitation f Ezek. 26
 of his holines. 2. Againe, becaule he is 12.
 the onely author and effecter of all holines g Deut. 26
 and sancti- ronic in whomsoever; e sancti- 18. 19.
 fying us his people, and giving his Sabbath h Deut. 28
 for a signe hereof, & g advancing us here- 2. 9
 ty, above all nations which he hath made; i Psa. 20. 6
 this being one of his principall b blessings. l Exod. 35
 He giveth holines to all things about him, Psal. 48. 1.
 to he i Heavens, and to Earthly places Neb. 11. 1
 where he voucheth safe l to appeare or re- 18.
 maine. So that m none is holy as Iehovah; Rev. 21. 2
 He is a n holy God sanctified in justice, and m 1 Sam.
 let o all flesh blesse the name of his holines 2. 2.
 for ever and ay. n Isa. 5. 16

2. Iesus Christ hath holines in his di- o Psa. 145.
 vine nature equall with the Father, and ho- 21.
 ly Ghost; and in his manhood he was holy p Luk. 1.
 by p birth; in life also and conversation 35.
 he shewed all manner holines q without sin q Isa. 53. 9
 or spott. For such an high priest it r be- Iohn 8. 46
 came us to have, as is holy, harmlesse, unde- 1 Pet. 2. 22
 filed and separated from sinners. And he r Heb. 7. 26
 giveth s holines and purity to his church, s Eph. 5. 26
 for whose sake he s sanctified himself; and t Iohn 17.
 is 19.

^a Luk. 4. is therefore worthily intituled the ^a Holy
 34. ^a 8. 4. one of God, even the ^b Holy of holies, upon
^b Dan. 9. whome the Seraphim doe sing as he sitteth
 24. on the high throne of his glory within
^c Isa. 6. 1. temple, (^c) Holy holy holy (is) the Lord
 3 with ^hloh hosts.
 12. 41. 3. The angels are spirits holy by nature
^d Col. 2 10. so created of God at the first & having kept
^e 1 Tim 5 their original, are stablished by Gods elec-
 21. ^f Mat. tion through Christ their ^d head, in their
 25. 31. Re ly and happy estate for ever, and therefore
 14: 10. carry the title of Angels ^e elect and ^g holy
^g Job. 15. Yet ever these heavenly spirits, being com-
 15: ^b 1/2 6 pared with God himself, the bottomless
 2: ⁱ Mat: fountayn of holines, are as ^g impure in
 18: 10: sight and ^b hide their faces: though through
^k Ps: 51: 5 the grace of God by which they are confide-
^l Isa: 64: 6: med, they alwayes do: behold his face.
^l Eph: 2: 3. 4. Holines in men, by nature there is no
^m Job: 11: any, for they are ^k sinners & uncleane from
 12: ^o 24: the womb, ^l children of wrath, and rather
 5: ^l Jer: 51: to be reputed ^m Beasts then men, having
 17: lost the holines wherein God at first created
ⁿ Cap. 2 ^{se} them, as before is shewed ⁿ. But holines
 3: ^o 3: ^o Ec: restored againe to men by the Lord as it
^o Lev: 22: written ^m The Lord sanctify you: and againe
 32: ^p 1 Now the God of peace sanctify you through
^q The 5: 23. wherefore he calleth himselfe, ^p the Lord
^q Isa: 43: our holy one.
 15: 5. This our sanctification is ascribed
 to the Father; according to the prayer

Christ

Christ, *a Sanctify them with thy truth*, and 1 Iob. 17.
 in the epistle of *b Iude*, to them that are called 17. *b Iude*
and sanctified of God the Father. It is as- 1. 1.
 cribed to the sonne "who loved the Church" *Eph. 5.*
 and gave himselfe for it *that he might sancti-* 25. 26.
fy us and of God is made unto us wisdom
 and justice and *c sanctification* and redem- *c Cor. 1. 30*
 tion: Also to the Holy Ghost, as it is written
 and ye are washed, ye are sanctified ye are ju- *d 1 Cor. 6. 11*
 stified in the name of the Lord Iesus, and by
 the spirit of our God.

6. Our Sanctification through Christ is
 two ways. First by imputation of that which
 himselfe wrought for us, when by the will
 of God we were *e Sanctified* by the offering *e Heb 10.*
 of his body once, and thus are we *f washed* 10. *f Rev.*
 from our sins in his blood, & God reconci- 1. 5.
 led us to himselfe in the body of his flesh *g Col. 1.*
 through death to make us *g Holy* and unbla 20. 21.
 meable & without fault in his sight. Second
 ly, it is by his own gracious work in vs *h* with
 the holy spirit into his *i death*, buriall and *h Mat. 3.*
 resurrection: baptising us that our *k old man* 11. *i Rom:*
 being crucified with him, the body of sinne 6. 3. 4.
 might be destroyed, & henceforth we should *k vers. 5. 6.*
 not serve sinne, but giue our members ser- *l vers. 19.*
 vants vnto righteousness in *Holines*: and so
m being freed from sin, and made servants *m ver. 22.*
 vnto God, may haue our fruyt in holynes,
 & the end everlasting life. Both which ways
 of our Sanctification, were shaddowed out
 unto Israel by blood and by oyle

a Lev. 16. 7. For when the body of that Church
15. was purged once a yeare; the **a** blood of the
b Vers. 18 sin offering was sprinkled in the inmost hol-
c Vers. 16, place of the Sanctuary and upon **b** the altar
19. without, to **c** *Clenſe and ſanctify* them from
d Exod. 29 the ſin and uncleannes of the ſons of Iſrael
20. 21. When the Priests were conſecrate the
Lev. 8. 23 blood of their ſacrifice was put upon the
24. 30. right eares thumbs, and toes; and ſprinkle
e Exod. 24 upon their bodies and garments, that
8. they might be *ſanctified*: even as before
f Heb. 9, the making of the covenant, the people had
13. 14. been *e* ſprinkled with blood. The holy Ghoſt
22, &c. thereby ſignifying, how by *f* the blood of
g Heb. 10. Chriſt much more, our conſciences ſhould
29. be purged; and therefore calleth it the
h Exod. 30 *blood of the teſtament wherewith we are ſan-*
23, &c. *ctified.*
i Vers. 32. 8. The precious oynting oyle, **b** made of
l Exod. 40 principall ſpices, and called *i* *Holie*, did ha-
9. low and ſanctifie the *l* Tabernacle and
m Vers. 10 therein, the *m* brazen altar and all his in-
n Vers. 11. ſtruments; the *n* Laver and his foot; the
o Vers. 13. *o* Priests and their garments, on whom
15, was *p* ſprinkled together with the blood of
p Lev. 8. their conſecration, for their ſanctification
30. and figured out the graces of the *q* Spirit,
Exo. 29, 21 *r* oyntment that wee have from him that
q Iſa. 61. 1 holy; that *s* Chriſt and his ſpirit being in
r 1 Ioh. 2 the body may be dead becauſe of ſin, and
20. 2 Cor. the Spirit life for righteousneſſe ſake, while
1. 21. the *t* anoynting that wee have received
s Rom. 8, 9 dwellerh in us, and Chriſt as a *o* bundle of
10. *s* 1 Ioh. 2, 27, & Song. 1, 12. myſt

myrrh lodgeth between our breasts. Thus
are wee made an acceptable sacrifice unto
God, (a) beeing sanctified by the Holy
Ghost.

9. The outward means which God useth,
for our sanctification, is his truth or word,
as it is writtē, *b Sanctify them with thy truth,
thy Word is truth.* By this word *c* fayth is
wrought in us, which fayth *d* purifieth the
heart, *e* sanctifieth the beleivers, and causeth
them to *f* sanctifie the Lord, (as *g* unbelieve
maketh men that they sanctify him not;) *h*
and therefore is worthily called the *b* most
valuable *faith*. The *i* scales of the covenant, doe
also confirm and help forward our faith and
sanctification; yea even the chastisement of
God upon us, have this use and end, *l* that
we might be partakers of his Holines. And
we by prayer obteyn at Gods hand, as other
blessings, so this *m* sanctification both of our
selves and of all his Creatures to our use.
Finally, this grace is conveyghed *n* both in-
to our bodies and into our spirit, even into
the whole man *o* throughout; so great is p
the Holy-one of Israel in the mids of us.

CHAP. VII.

How the word of God vvas com-
municated with Adam & his children, &
of the saints interest in the same.

Forasmuch as the word of God is the
truth

a Rom. 15.
16.

b Job. 17.
17.

c Rom. 10.
17.

d Act. 15.
9

e Act. 26.
18.

f Isa. 8 13
g Num. 20

h Jude.
vers. 20.

i Eph. 5 26
Act. 22. 16

l Mat. 26.
28.

m Heb. 12.
10.

n 2 Chro.
30. 17. 18.

o 19 20.
1 Tim. 4. 5

p Ro. 12. 1
1 Pet 1 2.

q 1 Cor. 7 34
r 1 Thes 5.

s p 1sa. 12. 6

(a) Job. 17, a truth whereby wee our selves are sanctified, and all b his creatures unto our use, even it is
 17. b 1 Tim. 4, the c immortal seed by which we are be- and
 5. gotten and born anew of Gods own wil, the wor
 c 1 Pet. 1, we should be as the first fruites of his Crea the f
 23, 25. tures; and the sincere d milk without guile and
 1 am. 1, 18 whereby we are e nourished and grow, and
 d 1 Pet. 2, 2 faith; Let us take a view of this treasure a wort
 e 1 Tim. 4, tree of life, which is better to the Saints than shall
 6. f Psal. f thousands of gold and silver, g sweeter a desp
 11 : 19, 72, so then honey or the honey comb, even 4
 g Psal. 19, sweetnes to the soul b and health to the w
 16. bones, which if a man keep, he shall never of f
 b Prov. 16 see death. ethia

24. 2. Three wayes there are whereby God owne
 i Job. 8, 5 maketh himselfe knowne unto men. The which
 † Rom. 1, first is by his workes; for the † invisible Lord,
 20. things of him, that is, his eternall power unto u
 k Ps. 19, 1. Godhead, are seene by the creation of this A
 world; the Heavens k declare his glorie, and th
 the firmament sheweth the worke of his o us,
 l Job 12, 7, hands; the beasts if they be asked l wil teache d
 8. him, the earth will shew him, and the fishes due
 of the sea will declare vnto him; for he 5.
 m Ps. 104 manifold are the workes of God? and m we intr
 24. wisdom hath he made them all, his n u

n 1 Cor. 1, 3. But because the world by wisdom lead h
 21. knew not God in this wisdō of God, (though veale
 o Rom. 1, it be enough to make all men o without him gr
 20. cuse;) it pleased God of his grace to give v or fo
 his word; as a second and more excellenht;
 meanes of knowledge, by which word shall v
 ha

hath magnified his name above all ; For ^{apf. 138, 2}
 it is able to make man ^{b 2 1 im. 3} wise unto salvation;
 and he that is of God , ^{15.} ^{c Iob. 8, 47} heareth that his
 word, and if any man love him, he will keep ^{14, 23.}
 the same, and the Lord will love him againe ^{d Act. 13,}
 and dwell with him : but they that refuse ^{46.}
 and put it away, do ^d judge themselves un-
 worthy of everlasting life , and that word
 shall ^{*} judge them in the last day; and for
 despising of it, ^e they shalbe destroyed. ^{* Iohn 12,}
^{58.}
^{e Prov. 13,}

4. Yet is not the outward ministry of ^{13.}
 the word sufficient, unles we be also taught
 of ^f God himself ; who therefore vouch-
 safe to give us a third helpe , even his
 owne ^g good spirit to instruct us , without
 which no man can ^b say that Iesus is the
 Lord. By this his spirit God ⁱ revealeth
 unto us the deepe mysteries of his Gospell,
 his Anoynting ^l teacheth us all things ;
 and that worthy thing which is committed
 to us, we keepe ^m through the Holy Ghost
 that dwelleth in us. Of whom and our
 communion with him, more is to be spoken
 in due place.

5. The Word of God , (whereof here
 we intreate,) was given to Adam even in
 his ⁿ upright state; to be a law for him to
 lead his life in Paradise. It was againe
 revealed unto him ^o after his fall; to restore
 him grace and life which he had lost. And
 not for himselfe alone , received he this
 light; but for all his Children, that were
 fallen with him into darknes & the shadow.

- of death : wherefore hee imparted it to
a Gen. 4. them, as by *a* the sacrifices of Cain & Abe
b Vers. 6, 7 doth appeare. Yea God himselfe *b* spake
 unto Cain (though he was wicked and with
 out faith) and gave him warning of his ev
c Gen. 9, 1. way. Likewise in the new world, the
d, 9, 11. covenant of God was by his word renewe
Ec. with all Noahs howshold, wherein was
d Mps. 13 Cham and Canaan, the vessels of destruction
3, 4, 5, Ec. Christ also, the *d* sower of that precious
 seed, let some fall on the high way, some on
 stony ground, and some among thorns
e Mark. from which places no fruit did grow. And
16, 15. his disciples were sent to *e* preach the Gos
 pell to every creature, to all nations under
 heaven. By which appeareth the bound
 of God, that offereth the word of life un
 to all, even as he causeth his Sun to shine upon
 just and unjust : and we are taught that the
 word of God may not be forbidden to be
 preached unto any people, be they never
 profane or heathenish.
- f Act. 5.* 6. But all people, to whom the *f* words
 of this life were spoken, receyved not life
20. them; for the word profiteth not *g* if it
g Heb. 4, 2. is not mixed with beleef in them that he
b 2 Cor. 4. it. And the *b* God of this world hath
 blinded the eyes of many unbelievers, that
 light of the glorious gospell of Christ, which
 is the image of God, should not shine
i 1 Pet. 2. 8. upon them, therefore they *i* stumble at the word
 being unperswaded; to the which thing
 they were even ordeyned; and the ambassade

CHAP: VII

of Christ, (to whom he hath committed the word of reconciliation;) are unto such, the favour *m* of death unto death. They hate the light because they doe evill, and will not come to it, least their deeds should be reprov'd; for wickednes is a sweete in their mouth, they hide it under their tongue, they favour it, and will not forsake it; therefore *p* abhorre they the light, and know not the wayes therof, the morning is unto them even as the shadow of death; so salvation is farre from them, *q* for that they seeke not the statutes of the Lord.

7. Againe, because the word of God is contrary to human reason, and condemneth for foolishnes, the wisdom of this world, and calleth men out of themselves, making all the *s* glorie & grace of the flesh, to fade as the flower of gras; and leading us to Christ alone, and him crucified: Therefore is the preaching of the crosse, to them that perish, & foolishnes; they *v* despise all wisdomes counsell and correction, and seeke after another *x* wisdom, and prudence of the flesh, which is enmitie against God, and cannot be subject to his law; and here they follow *y* as an ox that goeth to the slaughter, and as a foole to the stocks for correction, though her *z* house is the way unto the grave, which goeth downe to the chambers of death, and her *a* ghefts are in the depth of Hell.

12 Cor. 5.
19.
m 2 Cor. 2
16.
n Job. 3. 20
o Job. 20.
12. 13.
p Job 24.
13. 17.
q Psal. 119
155.

r 1 Cor.
1. 20.
s Isa. 40.
6. 7.
1 Pet. 1 24
t 1 Cor. 1.
18.
u Prov. 7.
25. 30.
x 1 Cor. 1
22.
Rom. 8. 7.
y Prov. 7,
22.
z Vers. 27.
a Prov. 9.
18.

- a Rev. 3.** 8. And forasmuch as many afflictions
10. doe accompany the word of **a** Christs pa-
b Mat. 13 tience, that on them which receive it, the
6, 21. Sun of tribulation or persecution often ar-
e 2 Tim. 2 seth, and for it they are hated, **c** imprison-
9. d exiled or killed; so that a man must for-
d Reu. 1. 9 sake himselfe; and **e** take up his crosse and
& 6. 9. follow Christ: therefore also many men
e Mar. 8. are offended and ashamed of the fittest mo-
34. ny of our Lord, and will not be partaker
f 2 Tim. 1. of the tribulations of the Gospell; but
8. chuse **g** iniquitie rather then affliction,
Luk. 9, 26 count it pleasure to live deliciously for
g Iob 36, season, till ease **b** doe slay the foolish, & the
21. prosperity of the fooles destroy them.
b Prov. 1, 9. For when they thus contemne
32. word; God will draweth from them this fa-
i Amos 8 vour and food of their soules, sending a
11, 13. famine in the land, that their sayre virgins
 and yong men perish for thirst, and having
k Vers. 9. caused the Sun to **k** goe downe at noone,
 darkned the earth, he letteth them walke in
 their owne ignorance unto perdition; as
 Cain for his crueltie and contempt, being
 banished from the presence of God; and
 finde not the benefitt of Gods oracles to
1 Gen. 5, after vouchsafed him or his, as was unto
22. 29. & Seths posteritie. The like is to be minded
6, 13, 14, in the children of Cham, Ismael, Esau, &c.
&c. Who after they were removed from Gods
 Church, were also deprived of his word and
 doctrine, which he continued and increased
 unto the people, that of his grace he call-

and kept to himselfe as his owne.

10. For the light of the Gospell and day
of Christ was revealed unto *a* Abram, Isaak *a* Gen. 12
& Iaakob; and to the Israelites their poste- *b* 15, 16
ritie, did God give *b* his law by Moses, and *c* 16, 17
continued the preaching & opening of the *b* Exod. 20
same by other prophets & ministers; when
as the heathens had not this helpe, but lay in
darknes, hearkning *c* unto witches, soothsay- *c* Deut. 18
ers, forcerers, necromancers & other like *d* 10, 11, 12,
ominable instruments of satan, which tur- *d* 14.
ned to their eternall confusion: when as for
Israel the Lord their God suffered them not
to; but *d* out of heaven he made them heare *d* Deut. 4
his voyce to instruct them, & upō earth he *e* 36.
shewed them his great fire, & they heard his
voyce out of the mids of the fire; they had
ordinances & lawes most righteous, to keep
it to doe, which was their praise for *e* wis- *e* Vers. 6, 7
dome and understanding in the sight and *f* 8.
mouthes of all peoples. Wherefore David
provokes them againe to praise the Lord,
who had *f* shewed his word unto Iaakob *f* Ps. 147.
his statutes and his judgments unto Israel, *g* 19, 20.
and had not deale so with any nation.

Paul likewise magnifieth this people
greatly, because *g* to them were commit-
ted the oracles of God; to *b* them were the *g* Rom. 3, 2
covenants and the giving of the law, the *b* Ro. 9, 4
service, and the promises. And this
grace was so peculiar to Gods people, that
the law is called by the Holie Ghost, *h* the *h* Deut. 33
inheritance of the Congregation of Iaakob, *i* 4.

a Psa. 119
111.

as being their proper right given them of God, as any other possession which they enjoyed: the Saints againe taking his best monies as (a) an heritage for ever for they were the joy of their hearts.

11. The drift and scope of all God's Oracles was to call and lead men unto Christ, and by him to the kingdom of Heaven, where we might glorifie God for our salvation and life eternal. Our Fathers from Adam to Moses were quickened and comforted with this promise. And though Moses gave us a law, which was the ministry of death and condemnation by reason of sinne that dwelleth in us; yet even he wrote also of Christ and foreshewed his crucifying and sufferings for our sinne in the serpent, sacrifices and manifold services; yea the law it selfe was a schoolmaister to bring us to Christ, that we might be made righteous by faith in him in respect of whom the covenant was made of his by yeares afore confirmed of God, and could not by the Law that came after, be disannulled.

12. The hope of salvation for all mankind, was in the promised seed: and God by his word taught men more particularly from whose loynes he should spring so were they to expect him if they would have life, and keepe communion with him as should be his Fathers after the same maner. When the woman Evas loynes were made

plied, & many of them proved wicked; the
 hope of the saving Seed, was restrayned
 unto Seth ^a set in place of Abel whom the ^{a Gen. 4.}
 Serpents seed had mured. Then were all ^{25.}
 to looke for the Saviour from him; and if
 they sought him in Cains posteritie, they pe-
 rished for ever. Among Noahs children, ^{b Gen. 9.}
 Sem ^b had the prerogative, and into his ^{26.}
 ents must Iapheth (though his elder bro-
 ther) come for to dwell and partake of his
 blessing; and Chams house was condemned
 to bondage. After that unto Abraham
 was the ^c Gospell preached that in him all ^{c Gal. 3, 8}
 nations should be blessed; and to his Seed ^d ^{d Vers. 16}
 Christ, were the promises made: then who
 beleaved (after knowledge of this pro-
 mise) in a Saviour to come of any other
 man: set up an idol in his hart in stead of
 Christ. Among Abrahams offspring, In-
 lah was chosen governour, and of him ^{e Viz.}
 should ^e Shiloh come, therefore his Fathers ^{Christ Gē.}
 ons were to f bow down unto him, because ^{49, 10.}
 of him ^g should be the Prince. Of the tribe ^g ^{Vers. 8.}
 of Iuda, David ^b was named to be the Fa- ^g ^{1 Chro.}
 ther of Christ according to the flesh; then ^b ^{Pf. 132,}
 were all to beleave in Davids son, for re- ^{1. Ab. 2.}
 demption from sinne, and life eternall. In ^{30.}
 fulnes of time the Messiah Iesus came, and ^{Rom. 1, 3}
 was born: of Marie the virgin, according ^{Luk. 2,}
 to the promises: unto him now were all
 people to repayre; and so they did both
 Jewes and Gentiles, so many as were or-
 dained unto life. And if Adam, Noah,

Abraham and the other Fathers, had not
 beene on ear h. they must have embraced
 this man for their Saviour, and not have
 sought nor wayted for any other. There-
 fore the Jewes that rejected him, died in
 a *Iob. 8, 24* their sinnes, a because they beleaved not
 that he was Hee, and the word of God they
 b *Iob 5, 38* had not abiding in them, b because whom
 he had sent him they beleaved not: but ma-
 ny of the Gentils trusted in him, after that
 c *Eph. 1, 13* they heard the word of truth, even the
 d *Luk. 19,* Gospell of their salvation; and by Faith
 9. became the d sons of Abraham, and heyres
Gal. 3, 28 by promise.

29.

13. And alwayes before, if any of them
 Heathens, hearing of Gods great name,
 would repayre unto his people, they there
 e *Dent. 31* might freely enjoy this Heavenly blessing,
 12. to heare the Law and promises e red and
 f *Exod. 12* taught; and being united with them in
 48. 49. Faith, had f one Law for sacrifice, and all
 g *Exo. 12,* other services. Yea many such strangers
 38. were in Israel, in the dayes of Moyses, g that
Na. 11, 4 went with them out of Ægypt; and after-
 b 2 *Chron.* wards dayly their number increased, that in
 2, 17. Salomons time they were counted & found
 b an hundred fiftie three thousand and six
 hundred persons. Sometimes also the Lord
 i *Ionah 1,* sent his word in some measure, home to
 6. their owne countries, as by i Ionah to the
 Ninevites; though this was more rare, till
 the Apostles dayes, and then the partition
 well being broken down, God imparted a

gain

gaine the glad tidings of his salvation to all peoples, though the jews could *a* not endure it. 14. For Christ though he restreyned *a* 1 Thes. 2 16. this grace a while, saying to his disciples, *b* Mat. 10, 5. Goe not into the way of the Gentils, & into the cities of the Samaritans enter ye not; yet when he was risen from the dead, he said they should be his witnesses both *c* in Iudea *c* Act. 1, 8. & Samaria and to the utmost of the earth. *d* Luk. 10. And as he had willed them, where his word 10, 11. should be refused, to *d* shake off the dust of *e* Act. 13, 51, & 18 6. their feet against them, and depart thence; *f* Rom. 15, 21. so the Apostles *e* did, and travayled from place to place, till the people to *f* whom God had not been spoken of did see; and they that had not heard, did understand.

15. When thus there was one sheepsfold made both of Jewes & Gentils, & their eyes were opened to see the *g* wonders of Gods *g* Psa. 119 18. law, and the glorious mysterie of mans redemption revealed & published among all *b* Rom. 16 nations *b* by the scriptures of the prophets; 25, 26, they whose harts God opened, received the *i* Act. 17 word *i* with all readines, and serched the 10. scriptures dayly, taking heed to that most *k* 2 Pet. 3, 17. kure word of the prophets, as to a light shining in a dark place, till the day dawned, and the day star arose in their harts. And though for that word they found tribulation as others before them for whom Christ 14. complained to his Father, saying, *l* I have *l* 1 Thes. 2 6. given them the word, & the world hath hated them, yet received they that word *r* in much

affliction, with joy of the Holy Ghost; ac-
 cepting it not as the word of men *a* but of
 God, and holding it forth as the word *b* of
 life, which being graffed in them *c* was able
 to save their soules.
 16. For such is the grace and vertue of
 Gods word, that it *d* turneth the soule, re-
 joyceth the hart, giveth light to the eyes,
 wisdom to the simple; worketh *e* faith in
 God, *f* quickeneth them that heare it; *g*
 comforteth the Saints in their troubles, &
 strengtheneth them in their tentations, be-
 ing the *h* sword of the Spirit, by help where-
 of they vanquish their enemies and *i* Satan
 himself, and their owne corruptions, and
 are *l* freed thereby from the servitude of
 sinne. It is a soveraigne preservative from
 all evils that might befall us; For as Solo-
 mon sayth: *m* It leadeth us when we walke,
 it watcheth for us when we sleep; and when
 we wake, it taketh with us. Also it is *n* live-
 ly and mighty in operation, sharper then
 any two edged sword, entring through even
 to the dividing asunder of the soule and the
 spirit, of the joints and marow, and is a dis-
 cerner of the thoughts and intents of the
 hart; and Christ hath *o* sanctified and clen-
 sed his Church by the washing of water
 through this word, as also he himselfe sayd to
 his Disciples, *p* Now are ye cleane through
 the word which I have spoken to you.
 17. And unto this Church hath he spe-
 cially commended and committed those
 hea-

heavenly oracles, binding up the testimony
 and sealing up the Law (a) among his disci-
 ples, directing b his words and writings
 unto them, and promising that his spirit
 which is upon them, c and his words which
 he hath put in their mouth, shall not depart
 out of their mouth, nor out of the mouth of
 their seed, nor their seeds seed for ever.
 Who gaine rejoyce for this word d as if
 they had found a great spoil, and their lips
 doe utter praise, when he hath taught
 them his statutes. And having all and
 every of them a commune right in this
 treasure, they use it for the good of their
 owne soules, and one of another teaching,
 exhorting, admonishing, reprovng and
 comforting f one another, which that they
 may the better doe, they are willed the
 word of Christ should g dwell in them
 plentifully, that if any man speake, b it
 may be as the words of God.

a Isa. 8.

16

b Rev. 2, 8

7, &c.

c Isa. 59.

21.

d Psal. 119

162.

e Vers. 171

f Heb. 10,

24. 1 Thes.

4, 18, & 5

g Colos. 3.

16.

b 1 Pet. 4,

11.

*Hear my Law O my people; incline your
 eares unto the words of my mouth. Ps. 78. 1.*

*The secret things belong to the Lord our
 God, but the things revealed, belong unto us,
 and to our Children for ever, that we may
 do all the words of this Law. Deut. 29. 29.*

*How God by his word, hath all-
wayes called and separated a people,
from communion with Devils &
wicked men; to the fellow-
ship of his grace, by
faith in Christ.*

- a Gen. 3.** When our (a) first parents had revolted from God, forsaken his word the ground of their Faith and obedience, and embraced the **b** contrarie word of the Serpent, whereby they were brought unto sinne, and by sinne being finished, unto death: they were estranged from God, **c** affrayd of his face and voyce, ashamed of themselves; and sought to shrowd them among the trees, to hide their shame with figleaves, and to excuse their sinne by translating the fault unto others, the **d** man to the woman given him of God; the woman **e** to the serpent; but shewed no repentance, neither asked mercy for their misdeeds, though they were summoned to the judgment of God. Wherefore, had not his grace prevented them, they had proceeded on to all manner impiety, as did and doe the Devils, (whom God had left in their wretchednes;) in whose slavish subiection, they and ~~were~~ all their children had continued captives, unto eternall damnation.
- d vers. 12**
e vers. 13

2. But God immediately manifested his purpose, according to his election of grace, by giving to men that were dead in sinne, the word of life whereby they were revived; by which word he called them from Satans service to his owne againe by faith in Christ, who should in time become the womans seed, and crush that Serpents head for his chosens sake. He also brake that cursed amitie between men and Devils, and sayd (a) that he would put enmirie between them, and not that only, but between the Serpents seed (that is the wicked men and reprobates, who are named the sonnes b of Belial and of the Devill;) and the womans seed, that is Christ and his Church, even all men and women that should embrace the faith of the woman now named *Evab*, that is *Living*, and the c mother of all that live.

a Gen. 3. 15.

b Deut. 13. 13.

c Ioh. 3. 10

c Ge. 3. 21

3. And Adam which had shewed that singular faith in Gods promise, by naming her d *Life*, whom of late he accused to be the instrument of his death: informed his Children in this grace of God; who together with their parents professed one common faith and obedience, which also they testified by their service and sacrifices e offered to the Lord. Thus he and his house were freed from Satans bondage by the word of truth the Gospell which was taught f them, and were made f Saints by calling.

d Adam upon the promise of God called his wife *Evab*, that is *Life*.

e Gen. 4. 3. 4.

f 1 Cor. i. 2

4. But Cain who was the first seed of the serpent, and therefore sayd in scripture to
1 Iohn. 8 of that *(a) Wicked one*, being an hypocrite
10, 11, 12 and without *b* fayth, for which cause his
b Heb. 3 workes also were evill: though he were
4. among the Saints, yet was he not *d* of them
1 Iohn. 3, and therefore continued not with them
12. Yea though he were *e* warned of God, he
d 1 Iohn. 2 would not be amended; but shewed the malice
19. and enmitie of his Father the Devil
1 Gen. 4, by skilling his righteous brother. Neither
6.7. then relented he, but added *g* obstinacie
f Vers. 8. his bloody act: wherefore he was cursed
g Vers. 7. God, and fell into *b* desperation and con-
b Vers. 13, demnation of the Devill.
14. 5. The peace and communion of the
Saints, being by that caytif thus disturbed
and broken; and the deadly warre with the
womans seed by that trump of Satan thus
proclaimed; God for the good and preser-
vation of his Church, cast out this sinner
i Gen. 4, from his *i* presence on Earth, (as he had
14; 15, 16 done the Angels which sinned, from the
same in heaven;) and he being separated
1 A runna- from the fellowship of the faithful, dwell-
gate is in a runnagate in a land of that name, and
Hebrew another seed was *m* given to Eve in stead
called *Nad* of just Abel deceased. And so the Church
Gen. 4, 12 of Christ was propagated, governed by rea-
And Cain faith
was drive into the Land of *Nad*, vers 16, which
tooke the name of him and his wofull state there-
in. *m Gen. 4. 25.*

faithfull *a* patriarches successively ; distin- *a* Gen. 5.
guished from the seven *b* generations of *b* Gen. 4.
Cain, as in place and estate , so in name; 17, &c.
the one sort called the Children of *c* God, *c* Gen. 6,
the other of men. And whereas the Cai- 1, 2,
mites increased , as well in wickednes as in
multitude ; the Lord to keepe his people
from mixture with them , gave warning by
d Henoeh the seventh from Adam ; who *d* Gen. 5.
prophefied the destruction of them and all 22. *Iude*
ungodly persons, for their wicked deeds & *ver.* 14, 15
cruel speakings; when God should come to
give judgement, with ten thousands of his
Saints.

6. But neither his word, whereby he ad-
monished his people , nor yet his spirit
which *e* strove in them ; could restrayne *e* Gen. 6, 3
them from being commingled with the
profane , and Serpents seed ; For *f* they *f* *Vers.* 2.
coupled themselves in mariage with their
faire women , whereby there sprong a ty- *g* *Vers.* 4.
rannous race of *g* Giants, by whom the earth
was filled with crueltie. That God seeing
how his Children were degenerate and be- *i* *Vers.* 3.
come also ; *i* flesh and that *k* the wickednes *k* *Vers.* 5.
of man was waxen great , *l* repeated that *l* *Vers.* 6.
he had made man in the earth, and was sory *m* Gen. 6
in his hart : Yet warned them againe by *m* 13, 14.
Noah a preacher of righteousness , and by *2* *Pet.* 2, 5
the building of the Arke 120 yeares : wh
patience they contemning , God brought
the flood upon the world of the ungodly,
and destroyed them ; Onely Noah and his
house

house were reserved, finding grace in the eyes of the Lord.

7. Yet even in that little Family of eight soules so wondrously saved in the water

a 1 Pet. 3. (4) by a Baptisme; the Serpent had his seed still, which in proceſſe of time was discovered,

b Gen. 9. red, in the person of Cham and his posterity, and by the Patriarch *b* Noah was accounted :

c Gen. 11. sed : Which wicked brood to get themselves a name, went about to build a tower

d Gen. 11. up to heaven, in *c* the land of *Shinar*, the place and habitation of *d* Wickednes; when

God confounded their lips, scattered them from thence, stayed their proud building,

Babel or *Confusion* is their monument to this day. And when not only Chams cursed

e Gen. 11. progeny, but also the seed of blessed Sem, even *e* Terah the Father of Abram, and

f Job. 24. Nachor fell to idolatry, and *f* they served other Gods, or rather indeed Devils, as the

g Lev. 17. *g* scripture also nameth them; then God called *b* Abram from his country, kinred to

h Gen. 12. 1. Fathers house, to go into the land which he would shew him, unto which calling he obeyed,

i Gen. 12. 1. Faith obeyed, and departed, not knowing whether he went.

j Heb. 11. 8. The Lord who was the caller and redeemer of Abram, gave him two gracious

k Isa. 29. promises to confirm his Faith; as 1. that he should inherit the Land of Canaan,

l Gen. 15. 7 which he brought him: 2. and that he should have heyres of his owne seed

inheriting it after him even a great nation, and

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the seed specially (which was Christ) in whom all Families of the Earth should be blessed. With these promises, and blessing, and sometime adioyned to them, the Lord persuaded him to forsake his idolatrous commerce and communion with idols, and to walke before him, who was God the Father, and to be upright, and gave him the covenant of circumcision, the seals of the righteousness of the Faith which he had. He gave him also two sons, Ismael of Hagar a servant born after the flesh; and Isaac of Sarah, a free woman, born by promise.

9 But he that was born after the flesh, became a mocker and persecuter of the true and promised seed: therefore he was cast out of the Church, the house of Abraham, and lost the hope of being reputed his seed, or left with Isaac the freeborne and child of promise.

10. Againe, unto Isaac were born Esau and Jakob; but God loved Jakob, and hated Esau; and he also degenerated and became profane, & sold his birth-right and lost his blessing, and departed from his brother Jakob, to whom alone the blessing of Abraham was derived.

11. Jakob (whose name was Israel) being willed of God to build him man altar, he where he would doe it, had a vision

- a** *Exo. 2.* to purge his households of the false Gods
 wherewith they were defiled, & who gave
b *Verf. 4.* him both their Idols and idolatrous jews
 he hid them under an oke at Sichem,
 he knew that the worship of God and of
c *Exo. 23.* Idols could not stand together. After
 wards he went with his family by the
d *Verf. 10.* word of the Lord from Canaan into
 Egypt, and was a sojourner in the land
e *Exo. 17.* of Cham: where God multiplied his childe
 exceedingly, as he had promised to Abraham
 his freind. There when the Israelites
f *Exo. 20.* forgate the Lord their God, and deified
 themselves with the Idols of Egypt;
g *Verf. 8, 9* recalled them by his word from those
 idolatry, and he had almost destroyed
 them for their disobedience. But respect
h *Exo. 2.* his owne name and glory, he ceased not
 to visit them, first by his **b** punishments,
 and by his promises and miracles; till he
i *Exo. 4.* won them againe unto his faith and
 obedience.
k *Verf. 31.* 12. Then bringing them forth from
 Egypt both spirituall and corporall bondage,
l *Num. 33.* executing judgements upon the Egyptians
 and upon their Gods, he certified
m *Exo. 19.* of his end and purpose herein, which was
 to bring them to himselfe, that they
 might hear his voyce, and keep his covenant,
 and be his chiefe treasure above all people
 though all the earth were his. Chapter
n *Levit. 18, 3, 4.* them, nor to doe so after he doings
 in the land of Egypt wherein they dwell, nor to

doe after the manner of the land of Ca-
 naan whether he would bring them, nor
 walk in their ordinances; but to doe after
 his judgements; and keepe his ordinances
 and walk in them, for he was the Lord their
 God, and to this end had he separated them
 from other people, even from among all
 people of the earth did he separate them
 unto himselfe for an inheritance. Where
 he commaunded them utterly to de-
 stroy those cursed nations, to make no co-
 nent with them, nor haue compassion on
 them, nor make mariages with them: for
 they would cause them to turne from him
 to serve other Gods, which would be to
 their destruction, and willed them to abo-
 lish all their idolatrie with their names and
 monuments of he himselfe, for that they were
 holy people unto him.
 And he sheweth us the manner of serving
 the Lord in righteousness and truth, first
 he willed them to put away the Gods which
 their fathers had served in Mesopotamia
 and in Egypt; and so to serve the Lord,
 whom he calleth *holy and zealous*, that
 he would not pardon their iniquity and their
 sin, if they should forsake him, and serve
 other Gods. And when the people made
 a vow to the Lord, to serve him, he required
 them to put away the strange
 Gods that were among them: teaching
 us thereby, that Gods true wor-
 ship and the service of Idols, cannot be
 joyned.

Levit. 20

23, 24.

1 King.

8, 53.

Deut. 7.

23.

1 Vers. 4.

2 Vers. 5.

also. 12, 2.

3.

1st. 24.

14.

2 Vers. 19.

20.

3 Vers. 23

joyned together, but the one will expell the other. Which Law when they kept not but worshipped the Gods of the people round about them, and so forsooke the

a Iudg. 2. Lord: *a* his wrath was hot against them,

12. 13. 14. he delivered them into the hands of, spoilers that spoyled them, and they could no longer stand before their enemies; yea the

Lord would no more cast out before them

b Vers. 21 any of the nations which Iosbua left when he died. Againe, when Samuel reconciled

c 1 Sam. 7 them unto the Lord, *c* he in like manner first procured them to put away their false

3. 4. &c. religion, (which was the cause of their calamitie,) and to direct their hearts unto the

Lord, & serve him onely.

14. Neither did this warning of idolatrie respect the idols of Canaan onely,

d Exod. 20 the false religions of all other peoples near or farre off, for any other *d* God besides

2. 3. 4. with Iehovah they might not have or serve

e Deut. 12. Therefore though they had no commission to root out any idols save those in Canaan

f Deut. 29 because that should be their *e* possession

16. 17. 18 yet were they to f avoyd communion with

g Num. 25 all other idolaters; which when they

1. 2. 3. &c. did not, but *g* coupled themselves with

b Hos. 9. 10 peor, the God of the Moabites, and *b* rated themselves unto that *Shame*, and

i Psal. 106 offered the sacrifices of the dead: the plague of God brake out upon them, & there

28. 29, &c. of the Israelites in one day *k* foure & twenty thousand; even every man that follo-

k Num. 25 9.

Baalpeor the Lord destroyed *a* him from *a* Deut. 4.3 among his people.

15. And in no better account were the
dols and voluntarie services of the Israe-
lites themselves, for God by his word for *b* Exod. 20
had them *b* either to make or use any man- 4.5.
ner idol or similitude upon paine of his

zealous indignation. Therefore when they
had made a resemblance and memorial of *c* Exod. 32

their *c* God that brought them out of the *d* Psa. 106
Land of Egypt; and turned him their *d* 20.

Glorie into the similitude of an Oxe that *e* Vers. 21.
ate h grasse; then were they esteemed to *f* Neb. 9.

have *e* forgotten God their saviour, and *f* 28.
committed great blasphemies; and for that *g* Exod. 32

sinne many of them died, and all them 27.35.
had been rooted out. (with *i* Aaron him- *b* Vers. 10.

selfe,) but that Moles stood in the breach *i* Deut. 9.
and by *k* his instant prayer, turned away the 20.

Lords wrath from destroying them. *k* Exod. 32

16. Again, when Ieroboam the king of *l* 11.31.32.
Israel had set up signes for the people to *l* Deut. 9.

worship their *l* God (as they thought) *m* 25.29.30
that brought them out of the Land of *l* 11.31.32.

Egypt, because they were in the Lords ac- *n* 12.27.28
count but *m* Devils, and so all that followed *m* 2 Chro.

did worshipped Satan and not God, yea *n* 11.15.
the people in that estate were *n* without the *n* 2 Chro.

God: therefore he ceaseth not both by *o* 16.3.
doctrins & judgments to keep & reclaim *o* 1 Kin. 13

the people from them; warning *p* Iudah not *p* 1.30.
to follow, though Israel played the harlot; *p* Hos. 4.

for asmuch as Ephraim was joyned *q* 15.

to Idols, they should ^a let him alone ;
^a *Vers. 17* not ^b seeke Bethel, nor enter to Gilgal,
^b *Amos 5.5* go to Beer sheba, (which were the places
^c *Amos 9.10.* publick worship among them,) but to see
^d *1 King. 13.34.* the Lord, and they should live, w^e were
 all those sinners of his people should
 even as Jeroboams house for his sinne
 d rooted out and destroyed from the
 of the earth.

^e *1 Job. 3.8* 17 As the Prophets thus witnessed
 to Israel in the severall ages; f^r our Saviour
 Christ when he came with his Apostles
 laboured to keep and withdraw the people
 from the service of Devils and Idols,
 ther more open or secret. For as he
 peared for his purpose & that he might
 loose the w^rkes of the Devill and was
 promised seed which should crush the
 pents head: so did he first himselfe
 to hand combat with Satan, & fitted his
 tations, overcame and put him to flight
 would not admitt of any communitie
 tween the Friends and him, nor suffer
 to say so much as that they f^knew him
 g dispossessed them of many men,
 whom they tyrannized; and comman-
 his ^b Disciples to doe the like; and con-
 not this warre, till Satan which had u^r
 the principedom of this world, was cast
 even to the death did he resist him, and
 k death destroyed him which had the
 er of death. For though in him the
 pent could finde nothing, yet for his

^f *Mac. 4.*

^g *Mar. 1.*

^h *Luk. 4.*

ⁱ *1. 8. 2*

^j *Mar. 40.*

^k *1. 1.*

^l *Job. 12.*

^m *31.*

ⁿ *Job. 14.*

^o *20.*

ens sake he endured all things : till he had
 boyled *a* the principalities and powers, and *a* Col. 2. 15
 triumphed over them in his crosse ; thus
 teaching us in his own example and person,
 to hate with perfect hatred that enemy of
 God and man ; and to know that there can
 no concord be betwixt *b* Christ and Be- *b* 2 Cor. 6,
 al.

18. Satan being thus *c* like lightning fal- *c* Luk 10,
 lowndowne from heaven, and his place *d* 18.
 profounder any more, after our Michael
 had overcome him *e* taken from him all his
 armour wherein he trusted, and divided his
 boyles ; many peoples were more easily
 recovered and drawen out of his snare ;
 who were all taught by the trumpet of the
 Gospell to prepare themselves to battell a-
 gainst him, to take unto them the *f* whole
 armour of God, that they might be able to *f* Ephes. 6.
 withstand in the evill day ; to fight the good *g* 13.
 fight of faith, and by it stedfastly to resist *g* 1 Pet. 5,
 the roaring Lion which walked about, see. *h* 9.
 him whom he might devour : being with *b* Rom. 16
 comforted & assured, that *b* the God *20.*
 of peace would treade Satan under feete
 shortly.

19. But because this Adversary would
 counterfeit himselfe into an Angel of light,
 and his ministers also, as though they were
 ministers of righteousness: the more care
 and watchfulness the Saints were warned
 to have, leatt they should be circumvented.
 They were taught therefore touching all
 the

Mans also would in time forsake the true
 service of God in spirit, and would worship
 Devils; even idols of gold and silver and
 brass and stone and wood; being drawn
 hereunto by the effectuall delusion of Satan
 in his eldest son Antichrist the child of per-
 dition; whose Doctrines would be the
 Doctrines of Devils; whose kingdome
 should be menaged by spirits of Devils &
 men drawn by them to battell against
 God Almighty. Hereupon is that glorious
 synagogue proclaymd with the lowd voyce
 of an heavenly Angell, to become the
 habitation of Devils, and with another voyce
 all Gods people are will'd to goe out of
 her, that they partake not in her sinnes, &
 receive not of her plagues: for if any man
 worship that beast or his image, or tak-
 his marke, he shal drinke of the Wine of Gods
 wrath, & be tormented in fire & brimstone
 before the holie Angels & before the Lamb,
 & the smoke of their torment shall ascend
 evermore.

21. And as by the word of Christ men
 were withdrawn from idollarie and com-
 munion with the wicked; so were they
 also exhorted to draw neare to the Lord
 and in faith and love to cleave unto him
 alone: the turning from darknes to light, &
 from the power of Satan unto God,
 they might receive forgiveness of sins, & in-
 heritance among them which are sanctified
 by faith in him. They were therefore

Rev. 9.
 20.

1 Tim: 4
 1.

Rev. 16,
 13.

Rev. 18,
 1.2.

Vers. 4.
 Rev. 14
 9.10.

18. 26,
 18.

b Mat. 28,
 19.20.

18. 2. 14,
 38. and 8,

35. 38. &
 10. 36. & 48

med in the mysteries of the Gospell, baptised into the name of the Lord, in whom they beleved, separated from others & that
 40. & 19. fowardly refused, had their assemblies for
 89. prayer, Doctrine, and other holy exercises,
 b Act. 1. 13 which they were exhorted to continue. ta-
 14. 5. & king heede that they were not unequally
 2. 1. & 12 yoked with d infidels of the world; nor
 12. & 14 commingled with open sinners in the
 27. Church, but to e cast out the wicked from
 c Heb. 10. among them, that they might be joyntly a
 25. & 27. saeete new lump, as they were severally f
 d 2 Cor. 6. unleavened loaves, and so to serve g the Lord
 14. as they might please him with reverence &
 e 1 Cor. 5. feare, h keeping then f lives from idols, and
 9. 11. 1. uns spotted of t e world.
 f Vers 7. 22. Thus hath God taught us, that all
 g Heb. 12. Idolatrie, whether of Paynims, Jewes, or
 28. Christians, is the worship f Devils; and
 h 1 Ieb. 5. from it, hath in all ages since the world be-
 21. gan, called his elect, that they thunning the
 i Ieb. 1, 27 society of the Serpent and his seed, might
 k Rev. 14 repayre to k the Lamb that stande h on
 1. 4. mount Sion, having his Fathers name writ-
 ten on their foreheads, and follow him
 whether soever he goeth; might walke in
 l Rev. 21. the l light of the Heavenly Jerusalem, and
 24. there have fellowship with the Lord & one
 with another; to their preservation from
 death, and the glory of God in their eter-
 nall life & salvation.

How farre vve must avoyd communion with Devils: and how faire with the wicked men.

FOrasmuch as Satan is an open professed adversary of God and men alwayes, & all his endeavours tend to the Lords dishonour and our destruction; neither is there any bond of nature or otherwise betwene him and us, that we should have enterconcourse with him, or seeke his good or peace for ever: therefore are we absolutely forbidden all manner of communion with him, in things spiri- tual or humane; all which we may reduce unto foure heads.

1. The first concerneth our faith, that we give no credit to his word, as did our first parents; nor admit into our hearts any of his Doctrines or damnable Heresies; which are called by the Apostle *6 Doctrines of Devils*: but that we hold fast the word of life taught us of God in his scriptures only, & avoyding all errors & lies in religion, whether Heathenish, Jewish, or Antichristian; for whosoever be the instruments, Satan & is the Father of them, and by them doth draw men unto destruction.

2. The second concerneth our outward carriage, that we doe not present our bodies, or by any thing that we have, give maintenance to his worship and service, where

*a Gen. 2.
b 1 Tim. 4.
1, 2.
c 2 Cor. 11.
3. 1 Tim. 2.
19 Tit. 1.
13, 14.
d Job. 8, 44.
2 Thes. 2, 9.
10, 11, 12.
e Exo. 20, 5.
Num. 25.
2, 3.
Psal. 97, 7.
Dan. 3, 18.
1 Cor. 10.
14, 20.
Rev. 14, 7.
9, 10.
f Ezek. 16.
17, 18, 19.
Hos. 2, 8.*

where or howsoever; but as our bodies and
 1 Cor. 6 spirits are the Lords, & so with them both
 20. Mat: 4 to glorifie, and serve him onely, and ho-
 9 10. Rom: nour b him with our substance; fleeing all
 6. 13. idolatry, which is Satans worship, and our-
 b Prov. 3 9 ward communion therewith, and not upon
 any pretense, either of our own knowledge
 and inward dislike of the idol, or the plea-
 sing of others, or winning them by this
 meanes to the Fayth, or avoyding of our
 trouble, or presuming of the mercy of God,
 or the like, to participate in service and sa-
 crifice of Devils. God in his Law gave
 c Lev: 17 this generall precept for his people, c They
 7. shall no more offer their offrings to Devils;
 d 1 Cor. 10 and in the Gospell we have this instruction,
 21. d Ye cannot be partakers of the Lords table,
 and of the table of Devils.

4. The third concerneth all Devilish
 arts, whereby many men have fellowship
 with the damned spirits; as Conjuring, in-
 chantments, Witchcraft, sorcetrie, divina-
 tion, charming, necromancie, and all other
 of the like nature. Touching which Gods
 law forbiddeth two things, 1. That no man
 should himselfe use any such cursed craft,
 many of which are particularly named Deu.
 c Lev: 20, 18. 10, 11, but man or woman that had such
 27. spirits, should die the death. 2. Also that
 Exo. 22. 18 none should s seeke unto such for instruc-
 Heb. 8, 19 tion or counsell in any matter, for so they
 Deut. 18 should forsake the living God, and turne
 14. to the dead. Wherefore this transgres-
 sion

tion is noted for one of the two causes of
Sauls death: That he sought and asked *1 Chr.*
counsell of a familiar spirit, (by a Witch at *10. 13. 14*
Endor,) and asked not of the Lord. And *1 Sam. 28*
as Christ would not have the Devils to *7. Ec.*
beare witnesse of him; so neither would *May. 1.*
the Apostles suffer a mayde which had a *34.*
spirit of Divination to acknowledge them *1. Ab. 16.*
to be the servants of the most high God, *16, 17, 18*
and preachers of the way of salvation. Fi-
nally, not onely these evill arts and practi-
sers of them, but all bookes or writings, or
other meanes which may nourish the same,
are to be shunned and abolished: as the *1. Ab. 19*
practise of the Christians, that burned *19.*
their bookes of curious craft, doth teach
us,

5. The fourth head concerneth Satana
tentations, suggestions, and provocations
unto evill; whereby he dayly solliciteth
every man vnto sinne: all which we are
taught of God carefully to resist, giving *1. Pet. 5. 9*
no place to the Devill, but by faith to *1. Tim. 4. 7.*
quench all his fiery darts; and being ar- *1. Ephes. 4.*
med with the whole armour of God to stand *27.*
fast in the evill day, & in our prayers to de- *1. Eph. 6.*
fire; that we may be delivered from that *16. 13. 14.*
Wicked one. Mercein all the Saints, vvhile *Ec.*
they live on earth, come short of their duty; *1. Mat. 6.*
& to often doe admitt of fellowship vvvith *13.*
the Devill; by reason of the corruption of
nature, & infirmity of the flesh: but by faith
in Christ vvee overcome and Triumph.
and

a Rom. 16
20.

and *a* shall in the end have full redemption from all these evils.

b 1 Cor. 5
10.

c 1 Cor. 5.
5. 1 Tim.
1, 20

6. Thus are we taught of God to resist Satan, and avoid all manner fellowship with him to the utmost of our power: because all his endeavours are against us for evil, neither can we worke in him any good, by any meanes, at any time. But the estate of wicked men is otherwise to be considered, because they and we are all one flesh and blood; are all placed of God, to live together in this world, and enjoy mutually his common blessings, as the light of the sunne, the rayne, and fruits of the earth, and other creatures, besides our civill society in common wealths; so that we cannot avoid all meddling with them, except we should goe out of the world, as *b* the Apostle teacheth. Also of many of them there is hope, that they may be converted from their evill wayes, which by all good and gentle meanes we should procure. Howbeit of sinners there is difference to be made; for some are yet uncalled to the knowledge and faith of Christ; others are called, and doe professe one common faith in Christs Church with us, but are alke unworthie of the same; and some have departed from the faith and obedience wherunto they were come; and are cast out of the Church, & delivered unto Satan. Of our speciall duetie to such as beeing in the Church, doe transgresse, it resteth to be spoken

CHAP. IX.

55

spoken hereafter; here J will treat of wicked men in generall. Ps. 50. 18
b Pro. 1. 10

7. Concerning whom, wee are taught of 11. 14. 19
God, not to communicate with them in any e Pro. 23.
evill action, as not to a runne with the thief 20.
nor partake with the adulterer, nor to b d Eph. 5.
walke in the way with those that lay wayt 11.
for blood; nor c keepe company with e Ps. 16. 4.
drunkards or gluttons, nor have d fellow. f Psal. 26.
ship with any other their unfruitfull workes 5. 6.
of darknes, but reprove them rather and g Exod. 34.
avoyt them, especially their spirituall and i Num.
religious actions, as e not to offer their of- 25. 2. Pro.
frings of blood, nor make mention of the r 9. 13. Ge.
names with our lips, nor to frequent their b Num. 19
of afflictions, nor eate of their sacrifices. 22. Hag. 2.
though they g call and invite vs thereto; for 12. 14. 15.
even the word o' God, and all other holy Tit. 1. 15.
things, b are polluted among them, their 16.
prayers turned to sinne, and their sacrifici- i Psal. 109
ces & abomination to the Lord. 7.

8 And not in hart and minde alone, are k Pro. 15. 8
we to dislike & eschew their idolatries, & l Rom. 6,
other evill actions; but to keepe our l bo- 12. 13.
dies as well as our spirits pure, b cause 1 Cor. 6.
Christ hath redeemed both, and wi h both 15. 21.
we must glorify God. We may not ther- m Jer. 5. 7
fore a weare by their idols, nor a make a n Exo. 23.
any other religious mention of them with 13.
our lips. We may no o kisse them, nor bow n Hos. 2. 17
the knee, nor doe any other signe of reve- o Hos. 13. 2
rence unto them. We may not p present 1 King 19
our 8. Rxxii.

p 1 Cor. 10. 14. - 20. Hos 4. 14. 20. 5

our bodies at their holy Feasts, in their hal-
a *Ezek.* 18 lowed places, nor suffer our mouthes to
6.11. Psal. eat of their delicacies; much lesse repay
341.4. to any such places for the repast or feeding
b *Deut.* 13 of our soules. We may not either *b* at
6.6. 33 9 hurment of parents, brethren, or most dear
c *Exod.* 23 friends; or by the example or entisement
2, Mar. 7, of the *c* multitude, or by the *d* commande-
13. ment of the Magistrate, doe these or any
d *Dan.* 7, of these evils: but following the word of
14. 5- 8 God to *e* separate ourselves, touch no un-
Act. 4, 19 cleane things, cleanse us from all filthines of
e *2 Cor.* 6 the flesh and spirit, and o grow up unto
17 *U* 7 1 full holines in the feare of God. Finally
f *Gen.* 6, 2 we may not *f* joyne our selves in marriage
Mal. 2 11 with any that are not of the same faith and
1 Cor. 7, 19 fellow hip with us in the G^ospell of
 Christ.

9. The causes of this restrynt and sepa-
 ration from the wicked, are: First, the
g *Lev.* 20, will and glorie of God who to the end we
26. might be his *g* hath severed us from other
b *2 Cor.* 6, people: and upon this conditio hath pro-
17. mised to *b* accept us, and *i* marie us unto
i *Hos.* 2, 20 him selfe in faith, that we should give ou-
k *Mat.* 14 selves *k* alone to him and to his service, and
20. not runne a / whoring, after strangers. And
l *Deut.* 31 hath made his our restryning from com-
16. 17. munion with the wicked, *m* one express-
n *Exod.* speciall part of his covenant with us. So
34. 27. condly, *i* is for our owne good, least by
with ver. mularity of the wicked *n* we should learn
11. 13. 16
n *Prov.* 22, 27.

their wayes , and receive destruction to
 our soules, as others before us, *a* by and for
 likecariage have done. Therefore are we *a* *Psal.* 106
 warned, not to wander in their pathes *25-36.*
 nor let our hart decline to their wayes , for *Deut.* 4 3
 they goe downe to the chambers of death: *b* *Prov.* 7.
 and if we be *c* partakers in their sins , we *21-23, 27*
 shall receive also of their plagues. Thirdly, *c* *Rev.* 18
 it is for the good of those wicked men *4.*
 themselves, (if such be the grace of God
 towards them) or for their more certaine
 and iust condemnation; that seing us to
 separate from them, *d* & thinking it strange *d* *1 Pet.* 4. 4
 that we run not with them unto the same *e* *A.* 2. 27.
 evils; hearing our reproofes and wisnesse *46. 42.*
 against them, are *e* either drawn to con- *f* *AA.* 19. 9
 sider their wayes and turne their feete un- *g* *13. 46.*
 to Gods testimonies or else *f* blaspheming *50. 51.*
 to rise and are hardned in their evill cour- *g* *AA.* 26.
 se unto judgement. Fourthly, it is for over- *18. Rev.* I
 throw of *g* Satans throne and Kingdome, *13. 2 Cor.*
 which the words and workes of the Saints *6. 15. 17*
 doe beate downe dayly, discovering his er- *b* *2 Cor.* 10
 ours and abomination, keeping themselves *20. 21.*
 & drawing others from his deceits and
 snares: whereas by *b* communicating in
 those evils, they should both honour and
 advance that enemy, and strengthen the
 wickeds hands, that they should not turne
 from their impiety.

10. But though we may have no com-
 munion with the wicked in their religion,
 nor any other evillaction, against either

Table of Gods Law yet in civill affaires we are taught of God to converſe with them

- a** 1 Cor. 10 in peace. As to **a** eat and drinke with them, **b** buy and ſell, **c** make covenants
27. **b** Gen. 23, peace, **d** ſhew kindnes to them, pittie their
34. 16. eſtate, **e** lovethem, **f** relieve their want
Gen. 14. and **g** receive from them for our reliefe
13. Deut. 10. 10. **b** pray for them, labour by all gentle denie
d 2 Sam. way, and doe any **k** good we can to the
10. 2. ſoules and their bodies, or any thing that
p Mat. 5, theirs. And if we live in their polities
44. dominions, we ought to be **m** ſubieſt to
f Pro. 21. civill Magiſtrates, high or low, and that
25. conſcience, **n** pay them their tributes, **o**
g Deut. 23 ſtomes and other like duties for their com
4. mon wealth; to beare their exactions,
b 1 Tim. 2 preſſions, perſecutions, **o** patiently, with
1. rebellion or reſiſtance; and even pray
1 Tim. 2 them that ſhall ſo miſuſe us: That thus
24. 25. much as in us lyeth, we may doe good
k Gal 6. to and have peace with **q** all men, in
1 Rom. 13, things, except ſinne, and be perfect, **r** as
1. 2. Father which is in Heaven is perfect.
1 Pet. 2.
13. 14. **m** Mat. 22. 21. **n** Mat. 5. 30. Rom. 12. 19
o Luke 23. 34. **p** Act. 7. 60. **q** Rom. 12. 18. Mat. 5.
45. 48.

How the Saints are called out of themselves, and taught to forsake their owne wayes and workes, that they may have communion with God in Christ.

FOR as much as all men beare in their bo-
b. 1. sometimes naturall corruptions, bred with
them a in the womb, and brought up with a Psal. 32.
them from the cradle, whereby they are
all alike b children of wrath: our separa- b Eph. 2. 3
tion from other wicked will little availe us,
unlesse we be also separated from our
selves and learn to renounce the lusts and
affections, yea even the sayre-seeming
workes and wisdom of the flesh. For what
are we the better for avoiding outward pol-
lution by others, if a fretting leprosy cleave
to our flesh & bones, and our cown clothes
doe make us filthy.

3. To draw us therefore quite out of *f Gen. 2,*
the miry pit of corruption; the Lord hath *21,*
called us from the love and liking of our *Ier. 10.*
selves also; a being naturally born his ene- *14. Psal. 73*
mies and our own; teaching us that our *22,*
wits are *d* incapable of his heavenly my- *b 1 Cor. 3*
steries, our reason *e* enmitie against him & *19, 20*
his Law; our thoughts and purposes *f* evil, *1 Pet. 1.*
our affections *g* brutish, our wisdom *b* foo- *34.*
lishness, all our glorious grace *i* as the flower & *Mat. 18*
of grasse; and that therefore we must be *3.*
turned and become *k* a little Children; *Iohn 3. 3*

- a *Job. 3. 3* even a born againe, or else we cannot see
 b *Deut. 12* the kingdom of God.
 3. c *Esa.* 3. In matters of Religion, we must
 66. 3: d 1 doe what b seemeth good in our own eyes.
kin. 12. 33 nor c choose our owne wayes, nor d forsake
 e *Exod. 20* things out of our owne hearts; nor e make
 4. f *Psal.* to our selves any similitude of things in
 81. 12. heaven or Earth, nor walke f in our owne
 counsels: for what is man that he should
 invent service to God, or doe any thing
 g *Isa. 1. 12* which the Lord g requireth not at his hands?
Ier. 7. 31. The things of God h knoweth no man but
 b 1 *Cor. 2.* the spirit of God; of him therefore we must
 11. learne his feare, what he commandeth
 i *Deut. 12* onely must we doe, we i may not put
 3. it, nor take ought from it. For when Israell
 k *Eze. 43* set their own thresholds and posts by the
 8. Lords, k they defiled his holy name with
 l 1 *Tim. 3* their abominations.
 16. 4. The mysteries of his faith, we must
 m *Iohn. 6.* not measure by m carnall reason, or our
 52. 60. 63. owne shallow understanding, but learne
 n 1 *Cor. 2* with reverence to beleve all his words
 9. knowing that a the things which eye hath
 not seene, neither eare heard, neither can
 be imagined, are which God hath prepared
 o *Mat. 16* for them that love him; and neither
 a 7. *Iohn. 6:* o flesh nor blood, but himselfe doth manife-
 45. st himselfe unto us; and as his words are spirit
 p 1 *Cor. 2.* and life, so is it p his spirit that searcheth
 10. even the deepe things of God, revealeth
Ioh. 6. 63. them unto us, and quickneth us.
Eph. 3. 3, 5

5. The promises which are made us, we
 must embrace not by sight but by faith
 which is *a* the evidence of things not seen. *a* *Hebr. 11*
 And seeme they never so unlikely or un-
 possible, yet ought we not to doubt of *b* *Rom. 4.*
 them, or reason against them through un-
 beleefe, but even above hope to beleefe
 under hope: being fully assured that hee
 which hath promised is able to doe it. For
 Sara received strength to bring forth
 this childe when she was past age, & because *c* *Heb. 11*
 he judged him faithfull which had pro-
 mised: so contrariwise, the Children of
 Israel when God had brought them through
 the wilderness even *d* to the borders of the
 land of promise; yet could they not enter
 because of their unbeleefe. *d* *Dent 1*
 19, 20, 21
 26, 32, 45
 26. *Heb. 3*
 19.
 6. The commandements of God, how
 hard or unreasonable soever they seeme,
 we must readily and cheerfully obey; laying
 aside all *e* excuses, *f* delays, *g* feares,
 or other things that may hinder us: know-
 ing that all *h* his precepts are perfect, right-
 eous, pure, and just. Therefore when
 he calleth us, we must follow him: *g* *1 Sam.*
 15, 24.
 though we know not whither we shal come:
 when he sendeth us to any place of danger,
 we must goe: & though we know not what
 may befall us there; when he command-
 us a thing, that is both *i* against na-
 ture of man, and promise of God, we must
 obey. *h* *Psal. 119.*
 60.
 7. 8. *6*
 119. 128.
Heb. 11:
 8. *1 Joh. 21.*
 19. 22.
 20. 22, 23, 24, *Luke 10, 3, 1* *Ge. 22, 2, 3.* *H. b. 11, 17*

obey without murmuring or reasoning
 a Phil 2, 8 yea even to a the death mult. we be obedi-
 Rev: 2, 10 dient, that we may receive the crown of
 b Num 20 life.

2, 3, &c. 7. In all our trials and tribulations, we
 Exod: 15 mult in faith and patience possesse our

24. soules. We may not b murmur, though
 c Num: 21 we want both bread and water; nor speak

4, 5. against God, though our way be n. ver
 d Exod: 14 grievous. When we be in danger of our

9, 11, &c. our toes pursuing us, a we must not com-
 e Psal: 3, 6 plaine; nor be affraid, e when they be

2 Kin: 6, us round. If God s. cause men to ride over
 15 16. our heads; if he lead us into fire and

f Psal 66, water, if give us as g shep to be eaten, and
 12 scatter us among the nations; if he smite

g Psal 44, downe i to the place of dragons, and o
 11, 19, 17, ver us w. h. the shadow of death; yet m

&c. we not forget him, nor deale falsely conce-
 h Rom: 8 nying his covenant; but in all these triumph

37. b as more then conquerours, through him
 i Isa: 25, that loved us. When in our troubles

16. we expect his salvation, we must not
 k Heb: 2, 3 make hast, and k though it say, we must

2 Kin: 6, 33 wayt; if he hide his face from us, and
 Lam: 3, 26 angry against our prayer, so that we cry

l Psal: 80, 4 m day, but he heareth not, and by night
 m Ps: 22, 2 h we no audience; if he put us back

n Mar: 14, doggs unworthy of his grace: if he turn
 26. himselfe, to be cruell against us, and call

o Job 30, 21 enemy to us with the strength of his hand
 p I: 4, 8, 17 yet must we remember that he is the rock

of our salvation, and say, p I will wayt

the Lord that had hid his face from Iakob, and I will looke for him; *a* Lo though he say me, yet will I trust in him.

a Iob 13.

11.

8. Notwithstanding all these and whatever else we can doe or suffer for his names sake, yet must we empty and cast owne ourselves before him, confessing that we are but unprofitable servants, we have done that which was our dutie to doe, and it is nothing to the Almightye that we are righteous, our *d* welldoing extendeth not to him. Neither *e* for our workes done, or of him foreseene to be done, hath he saved & called us with a holy calling; but according to his owne purpose and grace, which was given to us through Christ Iesus before the world was. And because we are all too well perswaded of our selves and our good deeds, the Lord useth two meanes for to humble us; the one is his Law which sheweth us our finnes and infirmities, the other, *Corrections* wherby he openeth our eares, because us to turne away our worke, and that he might cover our pride; of both these Solomon sayth, *g* the Commandement is a Lantern, and the Law a light, and corrections for instruction, are the way of life.

b Luke 17

10.

c Iob 22. 3.

e 25. 7.

d Psal. 16. 2.

e Rom. 3.

28, *e* 9.

11. 2 Tim.

1. 9.

f Iob 33.

16. 17.

g Prov. 6.

23.

9. The Law *b* revealeth our finnes, which he hid within us, and sheweth our weaknes to be greater then we could imagine. For first we are alive (in our owne conceyt) without the Law, and will not stick to say,

b Rom. 3.

20.

i Rom. 7. 9

a Exod. 19 *a* All that the Lord commandeth we will do
8. But when he speaketh, we *b* cannot endure
b Exod. 20 to heare the Law at his mouth, but run
19. 21. away. Or if we doe receive it, it is with
Deut. 5. 5 vail *c* over Moses face, not discerning the
c Exod. 34 nature of the Law, which is *d* spirituall, and
20- 33. end of the same, which is to *e* bring us to
d Rom. 7 Christ: but in his hypocrisie, with hollow
14. and covered hearts, imagining the outward
e Gal. 3. 24 observation thereof, howsoever it be, to be
f Rom. 7. 9 sufficient. But when it commeth indeed
 to our conscience, we die, *f* for sinne
 (which we thought was dead) reviveth, and
g Vers. 11. *g* taking occasion by the commandement
 deceiveth us, and thereby slayeth us; and
 when the Law sayth: *T*hou shalt not lust,
b Vers. 8. *b* it worketh in us all manner of lust. And
i Exod. 19 the Israelites having heard the thundering
8. voyce of the Lord from heaven, forbidd
k Exod. 20 ding them to have any other Gods before
18 Ec. his face, did before forty dayes were ex
l Psal. 106 pired, forget both their promise, and the
21. *k* feare, and *l* God himselfe their saviour
m Exo. 32 and *m* made them Gods of metall: so
7. 8. with us all, when the commandement com
n Rom. 17 meth, sinne aboundeth and *n* appeareth
13. be sinne, yea out of measure sinfull. And
o Rom. 4. because the wages of sinne is death, the
15. also *o* causeth wrath, which is *p* revealed
p Rom. 1. from heaven against all ungodlines and
18. unrighteousnes of men. Then are we
 cast downe with sight and horror of our
 wretched case; and the more we strive

ride our selves out of these snares of hell,
 the faster we are intangled ; for we finde
 our selves *a* carnall, and sold under sinne, so *a* Rom. 7.
 as if we have will to doe good, yet *b* find we *14.*
 no meanes to performe it ; and without *b* Rom. 7.
 Gods grace we can neither *c* will nor doe. *18.*
 Wherefore we *d* cry out upon our misery, *c* Phil. 2.
 and should die in despaire, were it not that *13.*
 God did cause his favour in the face of *d* Rom. 7.
 Christ to shine upon us : in whom being *24.*
 graffed by faith, we *e* are dead to the Law, *e* Gal. 2.
 but alive unto God by *b* leefe in his sonne, *19. 20.*
 who hath loved us, given himselfe for us, *f* Ier. 23.
 and liveth in us. Thus is the Law, a light *29*
 to discover, a fire to burne, a *f* hammer to *g* Gal. 3.
 breake whatsoever in us is ex- lted against *24.*
 God, and is *g* a Schoolemaister to lead us *b* Zeechar.
 to Christ, that we might be made righteous *3. 4.*
 by him, after that we are tript naked of our *i* Rev. 19. 8
 owne misconceived righteousness ; and ha- *k* Lev. 20.
 ving our *b* filthy garments taken from us, *39. 40. 41*
 may be arayed with change of rayment, *l* Lam. 3.
 even that *i* fine-linnen pure and shining, *39. 40.*
 which is the righteousness of the Saints. *m* Psa. 107
 10. The chastilement of God, are an o- *12. 13. 17.*
 ther good means to *k* humble our stubborn *18. 19. 25*
 nature, and nnbaptised harts : making us to *78. 34.*
 search and trie our wayes, and turn againe *n* Psa. 119
 to the Lord ; to *m* crie unto him in our *67. 71.*
 distresse ; to have care to *n* learn and keepe *o* Deut. 8.
 his word. By them he *o* proveth us, to know *2.*
 what is in our harts, and letteth us have ex-
 perience both of our owne infirmities, and

- of his power and grace. By them he bringeth us to an humble & confession and sorrow for our sinnes, and so delivereth our soules from going into the pit. By them and our weaknes in them, he teacheth us to trust in him and not in our selves. Thus the rod and correction giveth us wisdom, and we are chastened for our profit, that we might be partakers of his holines.
- 11.** And thus God calleth us out of our selves, from the unbeliefe, blindnes, hypocrisy, hardnes of hart, pride, wantonnes, and all other inordinat affections that doe possesse us, that we may beleve, love, feare & obey him alone, that we may remember and doe all his commandements, and be holy unto our God. He teacheth us to deny ungodlines and worldly luts, even such as fight in our owne members; that our old man being crucified with Christ, the body of sinne may be destroyed and we serve sinne no more. But having our soules as weanlings with us, withdrawn from all carnall pleasures, and having cast off every thing that presseth downe, and the sinne that so easily compasseth us about, may delight in the Lord and in his Law, depending upon him alone for life, succour & salvation; neyther dispayring for our good, but by faith taking hold upon Christ, and saying, *Whom have I in Heaven but thee, and I desire none in the Earth with thee; Flesh faileth, and my hart, but God is the rock*
- a** Job 35. 19. 20-27
28.
b 2 Cor. 1. 8. 9.
c Pro. 29. 15.
d Heb. 12. 10.
e Num. 15 40.
f Lam. 4. 1
g Rom. 6. 6
h Psa 151 2.
i Heb. 12. 1.
k Psal. 72. 25. 26.

of my batt and my portion for ever. Then bidding farewell to the world and meekly taking our crosse upon us, as men *a* hating *a* *Ioh. 12.* our owne life here, to *b* follow the Lamb *23.* whethersoever hee goeth and shall bring *b* *Rev. 14.* us to mountaines and deserts, to hunger or *4.* thirst, to cold or nakednes, to trouble of body or griefe of minde, to feares or terrours, or even to the dust of death: knowing that in all he will salteyn us, and in the end wipe all teares from our eyes; after we have gone into fire and into water, *c* he will bring us *c* *Psal. 66.* out into a welthie place; in our weakenes *12.* he will strengthen us, in our wants he will relieve us, in all our cares, doubts, dangers, *d* *Psal. 73.* and distresses, he wil *d* guide us by his counsell, and after receive us to glorie. *24.*

11. But these things are so hard unto flesh and blood, that the naturall man chooseth rather to remayne still in his woefull state, and enjoy the momentany pleasures of sinne, then in such streights and difficulties to follow Christ. For it is a heavy thing to renounce & forsake his owne affections, to condemne his own wil some for foolishnes, to rest wholly upon Gods word & promises, when nothing is leene but present want and calamitie; to abandon pleasures, to tame and subdue his wanton lusts, to beare cheerfully the reproaches and persecutions of the world, and whatsoever else God shal bring upon him; oftentimes to the losse of friends, wife, children, goods, lands, and

and life it selfe. Therefore this state is indeed (a) a Deniall of our selves, and carrying of our crosse dayly, a b Mortification of our Earthly members, even a c dayly dying and d breathing out of the ghost. As the sacrifices given unto God were e killed, salted, and sent up in fire; so we that must give up our owne f bodies for a living sacrifice, must also be salted with fire, as g Ec. Ezec. Christ hath said. And as him selfe (fulfilling the figure of the sinne offerings which were burnt without the camp.) b that he might sanctify us with his owne blood, fulfilled without the gate of Ierusalem, so must we likewise goe out of the camp, bearing his reproach; which we never doe willingly, till he i draw us. For this our new birth is not k of blood, nor of the will of the flesh, or of the will of man, but of God; who regenerateth, calleth, and sanctifieth his Iſrael, increasing them with men like a flock; l and as the flock of holinesses, as m Rom. 15 the flock of Ierusalem in their solemn feasts, so filleth he desolate cities with flocks of men, which being by the ministry of the Gospell n offered up for sacrifices, are acceptabable being sanctified by the Holy Ghost.

13. When thus we be changed by the power of Gods grace, & have got the victory of our selves, subduing and ruling over our own spirits, which as Solomon saith n is better then if we wan a city; when we have heard

a Luke 9.

23.

b Col. 3. 5

c 1 Cor. 15

31.

d Psal. 86

15.

e Lev. 1. 5

f Ec. Ezec.

g 41. 24.

h Rom. 12.

i.

j Mar. 9.

49.

k Heb. 13.

l 11. 18. 13

m Song. 1. 3

n Iohn 6. 44.

o Iob. 1. 13

p Exe. 36.

q 37. 38.

r m Rom. 15

s 16. 1. 66.

20.

t Pro. 16.

32.

hearkned to the cry of the ^a Voyce, that all ^a *Iſa. 40. 6*
 ſhe his graſſe & all the grace thereof as the *7.*
 flower of the ſeild, and when we have found
 our graſſe to be withered, & flower faded,
 becauſe the ſpirit of the Lord hath blowen
 upon it: when the ſtronghold of our imagi-
 nations is caſt downe, and every ^b thought *b I Cor. 10*
 brought into captivity to the obedience of *5.*
 Chriſt; whē we have diſcerned our ſins, felt *c Lev. 26.*
 the ſmart of the in our conſciences, ^c pined *335.*
 away for our iniquities, & ^d judged ourſelves *d Eze. 30.*
 worthe to be cut off for all our evils; when *4.*
 we have renounced all confidence in our
 ſelves, rejected all our righteouſneſſes: as *e Iſa. 64. 6*
 filthy clouts, and being humbled under the ** Job 42. 6*
 mighty hand of God, do ^{*} with Iob abhorre
 our ſelves, and repent in duſt & aſhes: then
 will he looke upon us, & turne our captivi-
 tie, and bring us into his promiſed reſt, into *f Heb. 4. 3*
 which wee ^f entring by faith ſhall there *Ec.*
 keepe the true Sabbath of God, ^g ceaſe *g Verſ. 10.*
 from our own works as he did from his, &
 wholly give our ſelves to worke the works *b Iob. 6. 28*
 of God, which is ^b to beleve in him whom *29.*
 he hath ſent, even Ieſus Chriſt our wiſ- *i Cor. 1.*
 dome, juſtice, ſanctification, and redemp- *30.*
 tion, who calleth us with a holy calling
 from the fellowſhip of Satan, ſinne, this
 world, and our own corruptions, to the hap-
 py communion with himſelfe, and with his
 Father, by faith a while on Earth, till *k Pſal. 17.*
 we & ſhall behold his face in juſtice, and *15.*
 when

when we awake, be satisfied with his image.

O Ierusalem, wash thine hart from wickednesse, that thou mayst be saved: how long shall thy wicked thought remaine within thee? Jer. 4. 14.

C H A P. XI.

Of the Communion that vve haue with God, in generall.

GOD having graciously freed us from the captivity of Satan, and called us out of the world, and from our owne corruption: doth after this take us neere unto him, bestoweth more graces and blessings upon us, and accepteth againe the fruit of his owne spirit in us. For he hath separated us from others, to receive us unto himselfe, and he wil be a Father unto us, and we shall be the sons and daughters of the Lord Almighty.

1 Cor. 6. 17. 18.

2. This grace God signified to our fathers, when he had freed them from bondage in Egypt saying: *Exod. 19. 4. 5. 6.* Ye have seen what I did to the Egyptians, and how

caried you upon eagles wings, and have brought you unto me: Now therefore, if ye will heare my voice indeed, and keepe my covenant; then shall ye be my chiete treasure above all peoples, though all the earth be mine; ye shalbe unto me also a Kingdome of Priests, and a holy nation.

3. The manifestation and assurance of this grace, is to be seene in that eternall *a* Covenant and Oath which he maketh with us, and whereby he *b* stablisheth us for a people unto himselfe, and wilbe unto us a God; as he also sware unto our Father Abraham, Isaac, and Iacob. Who were themselves joynd in league with the Lord, that had stablished this everlasting covenant with Abraham and his posterity, to *c* Gen. 17. 7 be God unto him, and to his seed after him; but he hath now fully and finally ratified in Christ, and by that new Testamental-bond confirmed in his blood, whereby he hath covenanted, that *d* he wilbe our God, and *d* Heb. 8. 7 we shall be his people: whereupon it followeth that he being ours, & we his, assured *e* 1 Iob. 1. 3 hereof by faith in his Gospell, we have *e* communion with the Father and with his Son Iesus Christ, to the praise of the glory of his grace, and our eternall happines. Whiles he being our God, applieth his *f* wisdom. *f* Pro. 8. strength. *b* grace, and al other good- *g* Psal. 18. nes unto us for good: and causeth us again *i* 2. to apply *i* our bodies and our mindes, *b* Psal. 84 with *ii*. *i* Rom. 12. 1. 2.

a Deut. 20
12.
b Vers. 13

c Gen. 17. 7

d Heb. 8. 7

e 1 Iob. 1. 3

f Pro. 8.

g Psal. 18.

i 2.

b Psal. 84

with *ii*.

i Rom. 12. 1. 2.

with all the faculties of them, to the honour and service of his Majestie; and with such mutuall love, & neare conjunction, as God is said to *a dwell in us and with him*, and with such peace as *b passeth all understanding*, that not without cause doth the Psalmist sing, *c Blessed is the people whose God lebovab is.*

a Job. 4.

16.

b Rbil. 4

c Psal. 144

15.

d Gal. 3.

28

e Psal. 148

f 1. 12. &c

f 1 Cor. 1.

26, 27.

g A8. 2, 39

b Deut. 29

10, 11, 12.

i That is

the basest

servants,

as Ios. 9. 23

k Eph. 2.

11-17.

4. The persons whom God admitteth into this gracious communion, are all sort of people without respect of persons: *i* Jewes and Gentiles, bond men and free, male and female, *e* Kings of the earth and all peoples, Princes and all judges of the world, yong men and maydens, old men and children, *f* wise men and fowles; even as *g* many as the Lord our God shall call. The riches of which grace, Moses also manifested unto Israel, when he said: *b* *Ye stand this day every one of you before the Lord your God, your heads of your tribes, your elders and your officers, all the men of Israel, your Children, your Wives, and thy stranger that is in thy camp, from the i hewer of thy wood unto the drawer of thy water; that thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day, &c.*

This ample mercy, God shewed even then, but hath much enlarged since *k* by the

send

sending of his sonne; that it might be seene how he is (a) good to al. and his mercies over all his workes; and that b all flesh might blesse his holy Name, for ever and ever.

1. The original of his grace, commeth from the election of God, who having set his delight in them to love them, chooseth them & their seed, to be a precious people to himselfe, above all peoples upon the earth; and he sayth by the prophet; (d) I have loved thee with an everlasting love, therefore with mercy I have drawn thee. From which further grace proceedeth; for they being thus drawn, doe e runne after him, and f chose him againe to be their God, & to serve him; g they chose the way of faith, they chose his precepts. So is there a willing and joyfull covenant made between God & them, by mutual agreement, upon most holy and happy conditions; which Moses briefly describeth thus: b

Thou hast made the Lord to say this day, (that is, thou hast taken promise of, conditioned and consequently; hast chosen him,) to be to thee for a God, and to walke in his wayes, and to keepe his statutes and his commandments and his judgements, and to hearken unto his voice. And the Lord hath made thee to say this day (hath conditioned with, and chalenged thee,) to be unto him for a peculiar people, even as he spake unto thee, and to keepe all his commandments, and to sett thee high above all Nations which he hath

H made,

a Psal. 145

9. b Vers. 21.

c Deut. 10

14. 15. &

7. 6. 7. 8.

d Ier. 31. 3

e Song 1. 3

f Iosb. 24.

15. 22

g Psal. 119

30. 17. 3.

b Deu. 26

17. 18. 19

i So the

Greeke

saith.

l Iust.

made in praise and in name & in glory; and that thou shouldest be an holy people to the Lord thy God, even as he hath spoken.

6. The good things communicated unto us of God by that covenant of his grace the Apostle summeth up, when he saith that (as) his divine power hath given us things that pertaine to Life and godliness. For as he is himselfe the Living God, the giver of life unto all things, so is he not giver of the Dead, but of the Living. To the end therefore that we which were dead in our trespasses and sinnes, and strangers from the Life of God, through the ignorance that was in us, and in that estate were not his people, might be the sons of the Living God, and beneficiaries of the grace of Life: it was needfull, that we should receive from him this grace, which else we could not have from any other; because as with him is the well of life, and in his light shall we see light; he is our Life and the length of our dayes; his precepts and his promise doe quicken us, and by all that proceedeth out of his mouth, doth a man live, as that good King Hezekiah confessed upon his recoverie from death. O Lord by them (men) live, and by them (is) the Life of my spirit; and thou hast caused me to sleepe, and hast given life unto me.

a 2 Pet: 1

1.

b 1 Cor. 10.

10.

c 1 Tim: 6

13.

d Mat 22

32.

e Eph. 2, 1

f Eph. 4, 8

g Hos 1, 10

h 2 Pet: 3,

7.

i Psal: 36,

9

k Deut. 30

20.

l Psal. 119

93, 50.

m Deut: 8.

3.

n Isa. 38,

16.

7. And when we are made partakers of
of the life of God, then feele we the fellow-
ship and communion spoken off; and as our
life encreaseth, so doth our joy, by the per-
ceiving of our happines; and we a give our
selves unto God, as they that are alive from
the dead, *b* walking before him in the light
of the living. God also himseife *c* walketh
with us, leading us *d* by the rivers of waters,
in a straight way; wherein we shall not
stumble, and our soule shall be as a watered
garden; we shall have no more sorrow,
but shall be satisfied with the goodnes of the
Lord; *e* our hart shall live for ever. To the
end therefore that we may in some sort
discerne this incomprehensib'e grace, let us
consuler some principall of the many good
things, that God doth give us pertyning un-
to life and godlines.

8. And first, for that *Vnderstanding* is *e e* *Prov 16*
a wellspring of Life unto them that have it; *22.*
the God of our Lord Iesus Christ, the Fa- *f Eph. 1.*
ther of glory, *f* giveth unto us the spirit of *17. 18.*
wisdom, and revelation through the know-
ledge of him, whereby the eyes of our un-
derstanding are lightned, & we know what
is the hope of our calling, and what the
riches of his glorious inheritance is in the
Saints: so he having opened our eyes, *g g* *Psa. 119*
we see the wonders of his Law, and he cau- *18.*
seth us *b* to understand the way of his pre- *b* *Verf. 27*
cepts, This is a speciall point of the happi-
nesse of Gods people, above all peoples of

the Earth that they have both his Law for
 light, and himselfe for their instructor, and
 a Ioh. 6. 45 so are all (a) the taught of God, and have
 b I Ioh. 2. Oynment from him that is holy, whereby
 20. they know all things, and c need not that
 a Vers. 27 any man teach them, but as the same anoy-
 Psal. 119 ting teacheth them all things. Hereupon
 102. the Prophet said unto God, I have not de-
 d Isa. 48. clined from thy judgements, because thou
 87. didst teach me; and himselfe saith unto
 his people, d Jam the Lord thy God, which
 e Isa. 30. 21 teach thee to profit, and leade thee by the
 way that thou shouldest goe; and thine
 eares shall heare a word behinde thee, say-
 ing: *This is the way, walke ye in it*, when
 thou turnest to the right hand, and
 f Psal. 25 when thou turnest to the left. Thus the
 14. secret of the Lord is revealed to them that
 g Luk. 24. feare him; & his covenant, for to give them
 45. knowledge, he g openeth their mind, that
 h Eph. 1. 9 they may understand the scriptures, he op-
 n Colos. 1. 9 neth unto them the i mysterie of his wis-
 dom, and i filleth them with knowledge of
 the same, in all wisdom and spirituall under-
 standing, that so they may be partakers
 m Psal. 119 of his life, as David saith, m Give me un-
 144. derstanding, and I shall live. And that
 grace proceedeth from his covenant, and
 n Jer. 24. 7 confirmeth the same, himselfe sheweth
 when he sayth: n I will give them an heart
 to know me, that I am the Lord; and they shall
 be my people, and I will be their God,

9. An other of the gifts pertheyning unto Life and godlines, is *Faith*, whereby our Fathers *a* walked with God, pleased him, wrought many good works, obteyned good report, and in the end the salvation of their soules. This grace we have not of our selves, *b* it is the gift of God, who openeth the dore thereof unto his chosen people, which therefore is called, *d* the faith of Gods elect; and wondrous is the force thereof in our soules, for by it *e* all things are made possible to us, it is our *f* brest-plate, and it is our *g* shield, whereby we quench all the fire darts of the Devill; it is the *i* victorie whereby we overcome the world, by it we *l* walke, whiles we are Pilgrims here on earth, and absent from the Lord; by it we stand *m* in the grace and favour of God, by it *n* we Live, by it our God doth *o* purifie our hearts, & through it *p* doth keep us by his power unto salvation.

10. This Faith doth alwayes respect the word of God, *q* from whence it ariseth, and by which it is wrought in us through his Spirit, which therefore is called, the *q* Word of Faith, and is no vayne word concerning us, but is *r* our Life. It teacheth also unto all Gods Oracles, teach- us to beleeve *s* all things that are written in the Law and Prophets, and *t* in the Gospel. It causeth us to apprehend Gods ancient mercies shewed to our Fathers, as belonging also to us; for we learne of the

a *Ge. 5. 22*b *Heb. 11. 5*c *6. 39.*d *b Eph. 2. 8*e *c Act. 14.*f *27.*g *d 1st. 1. 1.*h *e Mark 9.*i *23.*j *f 1 Thes.*k *5. 8.*l *g Eph 6. 16*m *i 1 Ioh. 5. 4*n *l 2 Cor. 5.*o *7.*p *m Rom. 11*q *20.*r *n Gal. 2.*s *20.*t *o 1 Pet. 1. 5*u *p Rom. 10*v *17.*w *q Vers. 8.*x *r Deut. 32*y *47.*z *s Act. 24.*aa *14.*ab *t Iohn. 20.*ac *31.*

a Heb. 13. Apostles , to apply the *a* promise of Gods
s. with presence and continued favour with Iosue
Ios: 1. 5. his *b* imputation of justice unto Abraham
b Rem. 4. the *c* boldnes and courage of David , upon
23. 24. Gods assistance ; and generally *d* what
c Psa. 118 ever things are written aforetime, as being
6. with written for our learning, comfort , and in-
Heb: 13 6 crease of faith. So also we learne of the
d Rom: 15 Prophets , which spake of things done long
4. before , as if they had been seene and done
 by themselves.
e Hos. 12, 4 Hoseas sayth of Iakob, *e* God found him
 in Bethel , and there he spake *with us* ; the
 Psalmist singeth of Gods bringing Israell
 through the Sea and Iarden, He turned them
 into drie land , *f* they passed through the
f Psa 66, 6 river on foote , there *did we rejoyce* in him
g 2 Cor: 4. According to whose examples, we that now
13. live and beleieve , because we have received
b 2 Pet: 1. the *g* same spirit of Fayth with the Patri-
1. arches , and have obteyned a *b* like-por-
i Song 2. cious Faith with the Apostles ; may we
16. say with them , *i* my welbeloved is mine
k Iob 19 and I am his ; I *k* know that my redeemer
25. liveth , and *J* I live by faith in him who
1 Gal. 2, 20 hath loved me , and given himselfe
 mee.

11. The most excellent fruit that
 reape of Faith, is our justification in the
 of God, by his grace in Christ Iesus,
 whereas two wayes of Life and Iustice
 set before us in the Scriptures , the one
 keeping the Law of the Lord , even all

precepts, of which it is said, (a) The man
 that doth them, shall live by them; And again,
 b This shall be our justice before the Lord
 our God if we take heed to keep all his com-
 mandements, as he hath commanded us; the
 other by Faith in Christ, as it is written, c
 God so loved the World, that he hath given
 his only begotten Son, that whosoever be-
 lieved in him, should not perish, but have
 everlasting life: the first of these wayes is
 such as no flesh can be justified by. For
 through the Law consisteth of d Living O-
 racles, and every commandement is e holy
 and just and good; yet by reason of sinne
 that dwellerh in us, f the same command-
 ment, which was ordeyned unto life, is
 found to be unto us to death. For sinne ta-
 keth occasion by the commandement, and
 deceiveth us; as when the Law sayth, Thou
 shalt not lust, g sinne worketh in us all
 manner of lust; so the Law is the life and
 strength of sinne, in us that are carnall and
 sold under sinne; and sinne h is made out
 of measure sinfull by the commandement,
 and the i Law entered that the offence might
 abound. Therefore k can it not give us
 Life, neither was it given to that end, but
 was added unto the promise of grace by
 Christ, l because of the transgressions; and
 by it commerh m the knowledge of sinne;
 it also condemneth and curseth n all sinne
 and sinners, and through it are we dead unto
 it,

a Rom: 10

5.

b Deut: 6,

25.

c Job. 3, 16

† Gal: 2, 16

d Ait: 7,

28.

e Rom: 7,

12.

f Vers: 10.

g Rom: 7,

15.

h Vers: 8

Vers: 13.

i Rom: 5,

20.

k Gal: 3,

21.

l Vers: 19

m Rom: 3,

29.

n Gal: 3,

10.

o Gal: 2,

19,

- it, that we might live unto God. For the
 terrors thereof, tormenting our sin-
 soules, we are forced to seeke refuge from
 Gods wrath in none other, which we
 not finde in any but in Christ, whom
 hath proposed to be the reconciliation
 all our finnes, whom we apprehend
 faith; and untill faith come are kept
 and as i. were lock'd up under the law
 whereof we have this excellent rule and
 benefit, that is c. a Child-leader or school-
 maister, to bring us unto Christ. In which
 the justice of God is satisfied for all our
 passages by his death on the tree whereon
 was made a sacrifice for us, and redeemed
 us from the curse of the Law. And so
 finnes which were imputed unto him, shall
 no more be imputed unto us, but forgiven
 for his sake, and that blessednes commeth
 on us, which is written, e. Blessed are they
 whose iniquities are forgiven, and whose
 are covered, blessed is the man to whom
 Lord imputeth not sinne. Yea God, al-
 impureth not but pardoneth sinne, so do
 he impute f justice or righteousness
 without works of ours; because Christ
 filled all righteousness for us that beleev
 and we shalbe found in him g not having
 our owne justice which is of the Law, but
 that which is through the Faith of Christ
 even the justice which is of God through
 faith To teach us this the b first man whom
 Moles mentioneth to have beleeveth the
- a *Act. 4, 12*
 b *Gal. 3, 23, 24*
 c *Gal. 3, 24*
 d *Gal. 3, 13*
 e *Rō. 4, 7, 8*
 f *Vers. 6*
 g *Phil. 3, 9*
 h *Abrahā. Gē. 15, 6*

Lord; He presently adorneth with this
 grace, that God *imputed* that to him for ju-
 stice. And he being made the *a* Father of *a Rom. 4.*
 all beleevers, that is written *b* for us also, *16*
 unto whom Beleeve shalbe imputed for ju- *b* *Verf. 23.*
 stice in like wise. Thus are we *c* justified *24.*
 by Faith, without the workes of the Law; *c* *Rō. 3, 28*
 yea Faith is come in place of all good
 workes, as Christ hath said, *d* This is the *d* *Ioh. 6, 29*
 worke of God, that ye beleeve in him whom he
 hath sent; This also is his commandment,
 that we beleeve in the name of his Sonne *e* *Ioh. 3*
 Iesus Christ, whom he that hath, *f* hath *23.*
 Life, and he that hath not the Son of God *f* *Ioh. 5*
 hath not Life: but who so g trusteth to his *12.*
 owne righteousness, and committeth ini- *g* *Exek. 32*
 quity, shall surely die, as sayth the Prophet. *13.*
 Thus live we by faith in Christ, and that *h* *Hab. 2, 4*
 heavenly oracle is fulfilled, *(b)* The just *Gal. 3, 12*
 shall live by his faith.

12. This Life and grace, is one condi-
 tion of the everlasting Covenant which
 our God hath made with us, and sayd: I *i* *Heb. 8.*
 will be mercifull to their unrighteousnes, and *12.*
 will remember their finnes and their iniqui-
 ties no more. And being thus justified by
 faith, we *k* have peace towards God *k* *Rom. 5, 1*
 through our Lord Iesus Christ, whom he *l* *Isa. 42, 6*
 hath given to be our covenant and our *m* *Psal. 51*
 light, He *n* hideth his face from our sins, & *9.*
 wipe away all our iniquities, *n* sayth *n* *Iob 33.*
 deliver them that they goe not downe in- *24.*
 to the pit, for I have found a rancor.

- e Num. 23, 21. Yea now e he seeth no iniquitie in Iacob, nor transgression in Israel; the Lord God is with him, and the joyfull shewt of King is among them, though the sinnes of Iudah be sought for, b they shalbe no more found, for the Lord is mercifull to them whom he reserveth, he c hath washed the filthines of the daughters of Sion, their transgressions are put away as a cloud, and like a mist, their sinnes are all d cast into the bottom of the sea. For this, the Saints doe triumph and say, e who shall lay any thing to the charge of Gods chosen? it is f Psal: 71, God that justifieth, who shall condemn us? we will f goe forward in the strength of the Lord God, we will make mention of thy justice, even of thine only. And this is fulfilled the saying of the prophet, g The whole seed of Israel shalbe justified, and glory in the Lord.
13. Yet is their also further grace pertaining to life and godlines given us of God, even our *Sanctification*; whereunto b 1 Thes 4 he hath b called us, and which we attain 7. i Ad: unto i by faith in Christ. For the grace 26. 18. of God, that bringeth salvation unto all men, Tit. 2, 11 and hath appeared; doth e teach us that we 12. should deny ungodlines and worldly lusts, and that we should live soberly and righteously and 1 k Rom: 6, 1 ously and dly in this present world, and l Isa: 63, 18 not k continue still in sinne, that grace may m Lev. 22, abound. We are the people of l Gods holiness, and he wilbe m hallowed among us.
- 32.

he the Lord doth sanctify us ; he powreth
a cleane water upon us that we may be
cleane, b sprinkled in our harts from an evil
conscience, and washed in our bodies with
pure water ; he c taketh away the stony
hart out of our body, and giveth us an hart
of flesh, d he putteth his spirit within us,
and causeth us to walke in his statutes, to
keepe his judgements and doe them, that
we be e polluted no more with our abo-
minations, nor any of our transgressions;
and saith unto us, f Ye shalbe holy,
for I the Lord your God am holy. And this
is another condition of his gracious cove-
nant with us, as it is vritten, g I will
put my Lawes in their minds, and in their
hart I will write them, and I will be their
God, and they shalbe my people.

14. Of his Sanctification there be two
parts, which they that long after Life and to
see good dayes, must seeke; 1. (b) to eschew
evil, 2. & to doe good. The way to attaine
the 1. is by the death and buriall of the old
man; the corruption of nature, and the re-
surrection of the new: that so being dead
unto sinne, we may be alive vnto God
in Iesus Christ our Lord. The old man or
body of sinne, is the whole man soule and
body, as he is born by nature, even man
flesh, and all the grace and glory thereof,
which the spirit of the Lord must blow vpon,
and cause to fade as the flower of grasie
that

a Ezek 36
24.

b Heb: 10,
22.

c Ezek 36
26.

d Vers 17

e Ezek 37
23.

f Lev. 19,
2.

g Heb 8:
10.

b 1 Pet: 3
10, 12.

i Rom. 6,
3, 4, 6.

k Vers. 12

l Job. 3. 6, 8

m Isa. 40.

6, 9. 1 Pet.

1, 24

a Job. x. 13 that the man may be borne againe, and made a new creature, even borne *a* of God. To worke this wondrous charge in us, the Lord giveth two speciall graces, the *1* *Feare* and *2* *Love* of his name; by the *1* to restrayne us from evil, and by the other to allure us unto good.

b Psal. 111 15. The Feare of the Lord, as it is the *b* beginning of wisdom, so is it the *c* well-

c Prov 14 spring of Life, to avoid the snares of death.

27. & many graces flow from it into our soules,

d Prov 16 of which this is one principall, (as Solomon sheweth,) that *d* by the Feare of the Lord

6. we depart from evill. Therefore is it joyned

e Psal. 1, 7 and commanded with the *e* worship and

f Psal. 2, 11 service of the Lord, and is the speciall end

of the giving of the Law unto us, as God

said unto Moses, **g** Gather me the people

g Deut. 4 together, and I will cause them to heare

10. my words; that they may learne to Feare me,

all the dayes that they shall live upon the

earth. It is joyned in particular with ma-

ny precepts, for a restraynt to keepe us

from evill, even against men; as (h) Op-

press: not any man his neighbour, but feare

thy God; **i** thou shalt take no usury of thy

Brother, but shalt feare thy God; **k** thou

shalt not rule ever him cruelly, but shalt

feare thy God; **l** thou shalt honour the

person of the old man, and feare thy God;

m thou shalt not curse the deafe, nor put a

stumbling block before the blind, but shalt

feare thy God. It is also the end and effect

of the Gospell, whereby God *a* giveth us one hart and one way, that we may Feare him for ever, and putteth his Feare in our harts, that we should not depart from him, but being carefull and circumspect in all our wayes, knowing *b* the terrour of the Lord, before whose judgement seat we must all appeare, to receive according to our workes, and into whose hands it is *c* a fearfull thing to fall: may therefore passe *d* the time of our pilgrimage in Fear, cleansing our selves from all filthines both of flesh and spirit, *e* growing unto full holines in the Feare of God, and making an end of our salvation *f* in Feare and trembling; our flesh trembling (as did Davids) *g* for feare of the Lord, and we being affraid of his judgements. His mercies also are shewed us to this end, as it is written *g* *Mercy is with thee that thou mayst be feared.* This grace God giveth to his Saints, to humble them, that they be *i* not high minded, but may walke in reverence before him, and their harts be *l* in his feare continually, that *m* it may goe well with them and with their children for ever; for he that *n* feareth the commandement shalbe rewarded. By *o* this grace have his people communion with him, and feele his goodnesse, for *o* the eye of the Lord is upon them that feare him, *p* and trust in his mercy; *p* he delighteth in them, he will fulfill *q* the desire of them, and nothing *r* shalbe wanting unto them, *r*

a Jer. 32.

39. 40.

b 2 Cor. 5.

1. 10

c Heb. 10.

3.

d 1 Pet. 1.

17.

e 2 Cor. 7.*f* Phil. 1.

12.

g Psal. 119

110.

g Psal. 130

4.

i Rom. 11.

20.

l Pro. 23.

17.

m Deut. 5

29.

n Pro. 13.

13.

o Psal. 33.

18.

p Psal. 147*q* Psal 145

19.

r Ps. 34. 9

as he

- a Psal: 25 as he hath promised by his prophet :
 23, 14. their soule shall dwell in good , their feare
 b Job 18, shall inherit the land , and the secret of
 28. Lord, and his covenant shall be revealed
 to them. Wherefore unto man he sayth :
Behold the Feare of the Lord is wisdom
 and to depart from evill is understanding
 e Pro: 22, 4 (c) the reward of humility and the feare
 d Pro: 14 of God , is riches and glory and Life.
 26.
 e Eccl: 7. Unto this therefore let us take heed ,
 20, 18, 19 in it is an assured strength ; by it we shall
 f Eccl: 12. come out of all extremities that are
 13. ther too much or too little ; and to feare
 g Prov: 19 God and keepe his commandement is the
 23. whole man ; this leadeth him unto Life
 and being filled therewith, hee shall con-
 nue and not be visited with evill : that he
 b Isa: 33, 6 may know , that (h) the feare of the Lord
 is the treasure, as sayth the prophet.
 i 1 Tim: 1 16. But because the end of the Com-
 5. mandement , is i Love, out of a pure heart
 k Rom. 13 and of a good conscience, and of faith un-
 16. feigned, and Love is the k fulfilling of the
 l Mat: 22, Law ; therefore hath God comprised the
 37. whole will touching our Sanctification and
 m Vers: 39 obedience in two precepts : 1. Thou shalt
 n Vers: 40 Love the Lord thy God, with all thy heart
 o Psal: 96, with all thy soule , and with all thy minde
 10. and 2 Thou shalt m Love thy neighbour as
 p Amos 5 thy selfe ; on these two commandement
 15. hangeth the whole Law , and the Prophets.
 As evill therefore is to be hated & eschew-
 ed , so that which is good ought p to be loved

loved, and cleaved unto : the head and
 and fountaine of all which good, is onely ^a Rom:12
 God himselfe, who first is to be loved, and ⁹ ^b Luk:2
 above all ; but hath given us this command-
 ment, that he which loveth God, should ^{18, 19.}
 love his brother also. ^c ¹ Job:4
^{21.}

17. And as we have of him this Law of
 love, so have we from him the grace to
 love both him and his Law, and shall from
 him receive the fruit thereof, which is Life.
 Then Moses shewed Israel of old, saying:
 (1) *The Lord thy God will circumcise thine* ^d ^{Deut.30}
heart & the heart of thy seed, that thou mayst
Love the Lord thy God with all thy heart
& with all thy soule, that thou mayst Live. ^e ¹ Job:4.
 Thus we love him, ^e because he loved us ^{9.}
 first, and hath inclined our hearts and drawn ^f ¹ Job:14
 us after him. Againe, because as Christ ^{21.}
 saith, ^f he that hath his commandements
 and keepeth them, is he that Loveth him;
 therefore have we this rule and direction
 given us by Moses further, joyning these
 two together, ^g ^{Deut.10}
Thou shalt love the Lord ^{8.}
thy God, and shalt keepe that which he com-
mandeth to be kept ; that is his ordinances
and his Lawes and his Commandements
alway.

18. From this ariseth much comfort to
 the Saints, which finding them selves affec-
 ted with the Love of God, and feeling his
 love ^b ^{Rom.5.5}
 shed abroad in their hearts, by the
 holy

- holy Ghost, which is given unto them: *d* grow in this grace, and *a* keeps themselves in the love of God, looking for the mercy of our Lord Ieſu Chriſt unto eternall life.
- a* *Indo. 21* *b* *Pſa. 119* 127. They *b* love his commandements above the ſineſt gold, and therefore have *e* murther, and ſhall have no hurt or ſcandal.
- d* *Verſ. 47* their *d* delight is in his commandements.
- e* *Verſ. 48* which they have loved, their *e* hands doe they liſe up unto them; and hereupon
- f* *Ver. 159* doe expect to be *f* quickened and conſerved in life according to the loving kindeſſe of the Lord, who *g* preſerveth them that love him, *b* keepeth covenant mercy towards them, and cauſeth all things to *i* work together for the beſt unto them.
- i* *Rom. 8* 28. For God (*k*) is Love (as ſayeth the diſci-
k *1 Iob 4* 16. plom Ieſus loved,) and *he* that dwelleth in love, dwelleth in God, and God in him; and in grace ſhall be unto all them that love him unto immortallitie. Moſes in ſpirit ſeeing this, ſayd unto Iſrael: *n* I call He-
m *Eph. 6* 24. ven and Earth to record this day againſt you, that I have ſet before you Life and death, the bleſſing and the curſe: therefore chuſe Life that thou and thy ſeed may live by loving the Lord thy God, by obeying his voice, and by cleaving unto him: for he is thy Life, and the length of thy days.
- o* *Col. 3.3* 19. But becauſe our Life *o* is hid with Chriſt
p *1 Iob. 3.2* in God, and though now we be the ſonnes of God, *p* yet it doth not appeare what

e shall be, but when *a* Christ which is our *a* Col. 3. 4
 life shall appear, then shall we also appear
 with him in glory, be like vnto him, and see
 him as he is: therefore hath he given vs ano-
 ther grace perteyning to Life and godlynnes,
 called *b* a living Hope, vnto which God of his *b* 1 Pet. 1.
 boundant mercy hath begotten vs by the re- 3.
 surrection of Iesus Christ from the dead. this
 true respecteth our good that is to come,
 our inheritance reserued for vs in heaven,
 whither hath it power to come, entring (as *c* vers. 4.
 the Apostle saith) *c* into that which is within
 the veil, whither the forerunner Iesus is for vs *d* Heb. 6.
 entered in, and this hope we have as an anchor 18. 19. 20.
 of the soul most sure and stedfast, holding it
 fast in all tempests of tribulations or tentati-
 ons, knowing (as Salomon sayth) (that *d* there is *e* Prov. 24.
 no end, and our hope shall not be cut of. 14.

20. There be two companions and as it.
 were Sisters of this grace; 1 Faith and 2 pati- *πιστης*
 ence, Faith goeth before as the giude and *f* Heb. 11
 steyner, being the *e* subsistence or ground of 1.
 things hoped for; as Abraham by faith, even *g* Rom. 4.
 above hope beleaved vnder hope; Patience 18.
 accompanieth it; and teacheth to wayt, as it is *h* Rom. 8.
 written, *g* if we hope for that we see not, we doe 25.
 with patience abide for it. And thus is fulfil- *i* Isa. 28. 16
 ed that which Esaias sayth, *h* he that bele-
 ueth shall not make haste, and consequently, *k* 1. Pet. 2.
 shall not be ashamed; but being assured that 6.
 he which shall come wil come, and wil not *l* Heb. 10.
 delay, I though he tary yet we wayt, as the 37.
 prophet biddeth vs, because the Father in *m* Hab. 2.
 I which 3.

- a 1 Th. 1.** which hath loved vs, hath *a* given vs
16. lasting consolation and good hope through
b Rom. 5. grace (and hope *b* maketh not ashamed;
5. we *c* reioyce in hope, as being the
c Rom. 12. wherby *d* we are saved, and he which is
12. *e* God of hope filleth vs with all
d Rom. 8. and peace in beleaving, and causeth vs
24. abound in hope, through the power of the
e Rom. 15 ly Ghost,
.13. **21.** One of the special promises which
 ancker of hope layeth hold vpon, and the
 reason of the Covenant of God with vs, is
Resurrection of the dead, For as God called
f Exod. 3. sel'e the (*f*) God of Abraham, Isaac and
6. Jacob, when they were dead unto the world
 Living vnto him, did teach his people that
 that he would raise them up again from de
 as our Saviour *g* expoundeth his fathers o
g Luk. 20. even so we al that are in the same covenan
37. 38. grace, and have him for our God, do bele
 that after our flesh hath been sown in dis
 er, and seen corruption, it *b* shall be raised
 glory by the power of God; for in our
h 1. Cor. we shall heare the voyce of Christ at his
15. 43. pearing, and shal come forth vnto the
i 1 ch. 5. 28 rection of Life, And then we shal inioy
29. good promises in that Citie, *k* which
k Heb. 11. foundations, whose builder & maker is
10. who is not ashamed of vs to be called our
l Heb. 11. because *l* he hath prepared for vs a Citie
16. **22.** Thus have we through the gra
 our God, those three heavenly vertues me
m 1 Thes. ned by *m* the Apostle; **1** an effectual
1. 3.

2. *a diligent love*, 3 *and the patience of Hope*
 in our Lord Iesus Christ; by faith to beleve
 the misteries of life and al his word, by love
 to cleave vnto him and keep his commande-
 ments, by hope to expect the fulfilling of al
 good promises which God that can not lie
 hath made vnto vs; and these three things do *a 1. Cor.*
 abide with vs during this present life, that *13. 13.*
 walking in them, we may have fellowship with
 the Lord in spirit, who having thus decked vs
 with the garments of bewtie and glory, with
 mercy and salvation through faith in his name
 hath then *b seal vs* with that holy spirit of *b Eph. 1.*
 promise which is the earnest of our inheritance *13. 14*
 till the redemption of the possession purcha-
 sed (the full redemption of al Saints,) vnto
 the praise of his glory, For as he hath *c chosen* *c vers. 4.*
 in Christ before the foundation of the world
 that we shoul be holy and without blame be-
 fore him in love: so having effectually called
 and sanctified vs of his unspeakable
 grace, he giveth also certainty and assurance
 of our election, that we shal never fall *d 1. Pet. 1*
 nor be forsaken of him. For the seed *10.*
 wherewith we are borne anew, which is an
 immortal seed, which can never die, and *e 1. Pet. 1.*
 seed shall remaineth in vs, to keep us from *23.*
 falling, and if we sin, we have an *g advocate* *f 1. Ioh. 3.*
 with the Father even Iesus Christ the just, *9.*
 who maketh intercession; and prayeth for vs *g 1 Ioh. 2. 1*
 that our *b faith* fail not; he also giveth vs re. *b Luk. 21.*
 newe life; vnto life, and worketh in vs godly *32.*
 things for our misdeeds; so we are renewed by *Act. 11.*
 the *12* *repen-* *18.*

- by repentance daily, and revived by faith
 a 2.Sam. 7 knowing that God hath a stablished to himselfe his people Israel, to be his people forever, and he is their God, his gifts and callings are
 b Rom. 11. are b without repentance; he that hath been
 29. his good worke in us; will c performe
 c Phil. 1.6 vnto the day of Iesus Christ; for he hath made
 d Ier. 32. an d everlasting covenant with us, that
 40. will never turne away from vs to do us hurt
 e Ier. 2. and hath put his feare in our hearts, that
 26.27 shall neuer depart from him; and hath
 f 1The. 5. concerning us by his Prophet, e My
 8. shall neuer be ashamed, Thus, the f hope of
 salvation, is for an helmet upon our heads
 g vers.9. that God hath g not appointed us unto wrath
 But to obtaine saluation by our Lord
 Christ, and we reioyce with joy unspeakable
 h Rom. 8. and glorious, being perswaded h that neither
 38.39. death nor life, nor Angels, nor Principallities
 nor Powers, nor things present, nor things to
 come, nor height nor depth, nor any creature,
 shall be able to separate us from the
 loue of God which is in Christ Iesus our
 i 2.Cor. 1. 23. Our God it is which is thus stablished
 21.22. us in Christ, and hath anointed us, & sealed
 us, and giuen us the earnest of his spirit in
 hearts, euen the spirit of adoption where
 k Rom. 8. cry vnto him k Abba Father; and
 15. saith l This people haue I formed for myselfe
 l Isa. 43. they shall shew forth my prayse. And being
 21. furnished with his graces, we find
 the sweetnes of that fellowship and communion,
 that we haue with him in Christ Iesus

by his Spirit.

24 This communion the Scripture setteth down by similitude of *walking and dwelling together*. For God hath promised, *a I will walk a Lev. 26. among you, and will be your God, and ye shall be* 12. *my people*, and for his habitation, although he filleth heavens and earth, and the *c heavens* b *Iere. 23. of heavens* are not able to containe him, be- 24. *ing considered in his infinite Majesty*: yet a- c *I King. 8. 27.* b *Isa. 57. 12.* *dwelleth he himselfe to converse with us that dwell in houses of clay, as he saith by the Prophet, d I dwell in the high and holy place; with* d *Isa. 57. 12.* *him also that is of a contrite and humble spirit to* 12. *give the spirit of the bumble, and to give life to* *them that are of a contrite heart.* Which grace that all the Saints might take knowledge of, the voice is written which was heard out of Heaven to say, e *Behold the Tabernacle of God* e *Rev. 21. 3.* *is with men, and he will dwell with them, and* 3. *they shall be his people, and God himselfe will be their God with them.* This Tabernacle is the bodies and soules of the Saints, as the Apostle saith, f *Ye are the Temple of the Living God,* f *2 Cor. 6. 16.* *even as God hath said; he will dwell in them, and* 16. *walk (with them): g your body is the Temple of* g *Cor. 6. 16.* *the Holy Ghost.* On the other side, we are c *1 Cor. 6. 10.* *said to walk with God, as did Enoch and No-* 10. *ah, as the Lord requireth of every man that* h *Gen. 5. 24. & 6. 9.* *be humble himselfe to walk with his God; we* h *Gen. 5. 24. & 6. 9.* *dwell in his Tabernacle for ever, our trust* i *Mic. 6. 8.* *is under the covering of his wings, and as the* k *Pf. 61. 4.* *Apostle Iohn saith, k He that keepeth his com-* l *1 Iohn 3.* *mandements dwelleth in him, and he in him.*

- 25 This grace is so heavenly and supernaturall, as it cannot be comprehended by the carnall man; nor embraced and walked with comfort by finners and hypocrites.
- a *Dan.* 2. naturall man thinketh *a the dwelling of God*
 11. *not with flesh*; the unbelieving among
 b *Exo.* 17. Saints, in day of their distresse do say, *b Lord*
 7. *Lord among us or no?* The finners and hypo-
 c *Isa.* 33. crites in Sion, are afraid, saying: *c Who among*
 14. *us shall dwell with the devouring fire? who among*
us shall dwell with the everlasting burnings?
 d *Psal.* 94. indeed the throne of iniquity *d hath no fellowship*
 20. *with him*; but the pure of heart
 e *Heb.* 11. dure as *e seeing him who is invisible*; they
 27. sing, *f The Lord of Hosts is with us*, the
 f *Psf.* 48. 7. of *Laakeb* is our refuge; they serve him,
 g *Rev.* 22. *g see his face, his name is on their foreheads*
 4. and they say, *b It is good for us to draw near*
 h *Psal.* 73. unto God; Lord lift up the light of thy countenance
 28. upon us.
- i *Psal.* 4. 6. 26 This conversing of the Saints with
 k *2 Cor.* 5. God is spirituall and mysticall; we walk by
 7. faith, and not by sight; faith which is the
 l *Heb.* 11. 1 evidence of things not seen. He that is joined
 m *1 Cor.* 6. ned to the Lord *m is one spirit*, saith the Apostle.
 17. Again, Gods walking with us is strange and uncouth to the world; for he bringeth
 n *Psal.* 77. into many tribulations; his way *n is in the*
 19. Sea, his paths in the great Waters, and his foot-steps are not known; he leaderh us
 o *Ier.* 2. 6. row the wilderness, thorow a desert
 p *Deut.* 8. waste land, *o* and by the shadow of death
 35. where *p fiery Serpents are, and Scorpions,*

drought without water; & to humble us and to *a vers. 2.*
 prove us, to know what is in our heart, that he
 may *b* do us good in the latter end; he bring- *b verse 16,*
 eth us through *c* the fire, and fineth us as the *c Zach. 13.*
 silver is fined, and trieth us as gold is tried; 9.
 and yet he saith, *It is my people*, and we do say,
The Lord is our God.

27 And hence ariseth, the comfort of our
 hearts, that alwaies we behold God with us,
 yea feele him within us; and answer *Amen* by
 faith to all his promises. He saith, *d* Fear not *d Isa. 41.*
 for I am with thee, be not afraid for I am thy 10.
 God; we say again, *e* Though I should walk *e Psal. 23.*
 through the valley of the shadow of death, I 4.
 will feare no evill, because thou art with me.
 He saith of every of his Saints, *f* I will be *f Psal. 91.*
 with him in trouble, I will deliver him and 15.
 glorifie him; they testifie and say; *g* I bebold *g Acts 2.*
 the Lord alwaies before me, for he is at my 25.
 right hand that I should not be shaken; *h* ga- *b Isa. 8. 9,*
 ther together on heaps O ye people, and ye 10.
 shall be broken in pieces, take counsell toge-
 ther, yet shall it be brought to nought, pro-
 nounce a decree, yet shall it not stand, *for God*
is with us. The Patriarchs moved with envie,
 sold *Ioseph* into Egypt, but *i* God was with him *i Acts 7. 9.*
 (saith the Scripture,) and delivered him out of 10.
 all his afflictions. To *Isaak* God said, *k* turn *k Gen. 31.*
 again to the Land of thy Fathers, and to thy 3.
 Kinred, and *I will be with thee*; in his returne,
 he was in danger and prayed, *l* O God of my *l Gen. 32.*
 Father *Abraham*, &c. Lord which saidst unto 9.
me returne to thy Countrey and Kinred, and

I will do thee good. Thus alwaies the Saints assure themselves of good by Gods presence with them, and of shelter from evill; and count themselves naked and helplesse when he withdraws his face; as when in displeasure

a *Exod. 33* he had moved his Tabernacle a farre off from the Host of Israel, and seemed as if he would have walked no further with them; then Moses

b *Verse 15.* said, *b* If thy presence go not with us, carry us not hence; and wherein now shall it be known that I and thy people have found favour in thy sight? shall it not be when thou goest with us? so that thy people shall have preheminance before all people that are on the earth. Finally, as the Saints

c *Num. 14* this, *c* their shadow is departed from them, *9.* the Lord is with us, feare them not: so God foretold that when many tribulations should come upon his people, they then would

d *Deut. 31* *d* Are not these troubles come upon me, because *17.* God is not with me?

28 For the presence of God, and communion of his graces, so saveth his Saints out of all adversities; that no wisdom, counsell, strength of any enemy can hurt, no creature can hinder them from their happinesse;

e *Deut. 1,* *30.* Lord their God *e* who goeth before them, fighteth for them, and *f* rideth upon the

f *Deut. 33.* *26.* vens for their help; the eternall God *g* is their refuge, and under his armes they are for

g *verse 27.* he casteth out the enemy before them, saith, Destroy; so as waxe melteth from

h *Pf. 68. 2.* presence of the fire, *h* the wicked perish

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the presence of God ; But his people he *a* up- *a* *Psf.* 41. 12
holdeth in their integrity, and doth set them
before his face for ever, both they and *b* their *b* *Psf.* 102.
seed shall stand fast in his sight ; for they are 28.
his *c* portion or inheritance, and they shall *c* *Deut.* 32.
walk in the light of his countenance, he lea- 9.
deth them with his own glorious arme, *e* di- *d* *Psal.* 89
viding the waters before them, to make him- 15.
felfe an everlasting name ; he saith, *f* prepare *e* *Isa.* 63.
the way, take up the stumbling blocks out of 12.
the way of my people, so causeth he them to *f* *Isa.* 57.
go upright, giving *b* strength unto him that 14.
fainteth, and multiplying might to him that *g* *Lev.* 26.
hath no power, and they *i* renew strength, 13.
they lift up the wings as the Eagles, they run *b* *Isa.* 40.
and are not weary, they walke and faint not. 29.
He supplieth all their wants, *k* filling the hun- *i* *verse* 31.
gry soule with good, and satisfying the soule *k* *Psa.* 107.
that thirsteth after *l* righteousnesse; for righte- 9.
ousnesse *m* goeth before him, and setteth her *l* *Mat.* 5. 6
steps in the way ; he *n* bringeth neare his ju- *m* *Psa.* 85
stice, it is not far off, and his salvation shall 13.
not tarry, for he giveth it in Sion, and his glo- *n* *Isa.* 46
ry unto Israel. 13.

29 And they againe, being a people in
whose heart is his Law, and knowing that *o* *Isa.* 51. 7.
two cannot walke together (as saith the *p* Pro- *p* *Amos* 3. 3
phet,) *except they be agreed* ; labour by faith to
have peace with him, and to walk before him
in uprightnesse, to walk *q* worthy of him, and *q* *Col.* 1. 10
please him in all things, being fruitfull in all
good works, and increasing in the knowledge *r* *Deut.* 26
of God. For this they have *r* promised unto 17, 18.

I 5

him

him when they entred into his covenant, and therefore are their soules delivered from death, *a* that they may walk before the Lord in the Land of the Living. And because *b* **1 Kin. 8.** walk *b* before God, is to walk in his Law, (as the **25.** with Scripture teacheth;) therefore *c* love they the Law of the Lord, it is their meditation continually, and it is written upon *d* the table of their heart, their delight is *e* in his Commandements which they have loved, their hands also do they lift up unto them, their mouth *f* talketh of them, their feet *g* run in them, their *h* soule keepeth them, and they *i* will never forget them; all their members are given up as *k* instruments of righteousness to serve and please the Lord, and they *l* apply their heart to fulfill his statutes alwaies even unto the end. Thus their *m* righteousness goeth before them, and the glory of the Lord embraceth them, he *n* strengthneth them in the Lord, and they walk in his name, their hearts being *o* stable and unblameable in holiness before him, and there is no *p* condemnation unto them for that they are in Christ. **1 Thes. 3.** Jesus, and walke not after the flesh, but after the spirit.

p Rcm. 8. 1 30 And now they eate their bread *m* with joy, and drinke their wine with a cheerful heart, because God accepteth their works, *n* the words of their mouthes, and the meditation of their hearts. They please him and have his blessing even in their civill affaires, and *o* handy labours: the world and *p* all earthly

earthly creatures are subdued unto them, and
 they use them for their service and comfort in
 the Lord; if they *q* eate, it is to the Lord, if *a Rom. 14*
 they eate not, it is to him also, giving God 6.
 thanks, and doing all things that they do
 unto his glory. So though they be in the *b 1 Cor. 10*
 world, yet are they not *c* of the world, and 31.
 though they *d* walk in the flesh, yet war they *c 1oh. 17*.
 not, neither *e* walke they after the flesh; but 14.
 being on earth, their *f* conversation is in hea- *d 2 Cor. 10*
 ven, and the way of Life is *g* on high unto 3.
 them; to avoid from hell beneath. They seek *e Rom. 8. 1*
 the Lord and his strength, they *b* seek his face *f Phil. 3. 20*
 continually, and with *i* the joy of his face he *g Prov. 15*
 maketh them glad, and in the *k* secret there- 24.
 of, he hideth them, from the pride of men, he *b Ps. 103. 4*.
 keepeth them *l* as the apple of his eye. He *i Ps. 21. 6*.
 saith unto them, *m* Hear my Law O my peo- *k Psal. 31*.
 ple, incline your eares to the words of my 20.
 mouth, *n* obey my voice and do all things *l Deut. 32*.
 which I command you, so shall ye be my peo- 10.
 ple, and I will be your God: they answer, all *m Ps. 78. 1*
 peoples *o* will walke every one in the Name *n Ier. 11. 4*
 of his God, and we will walke in the Name *o Mic. 4. 3*.
 of our God for ever and ever; teach us thy *p Psal. 86*.
 way O Lord, *p* and we will walk in thy truth, 11.
 knir our hearts to thee, that we may feare thy
 Name. Thus hoping for his glory which is to
 be revealed, *q* they purge themselves as he is *q 1 Ioh. 3. 3*
 pure, and walke in the light, *r* as he is in the *r 1 Ioh. 1. 7*
 light, having fellowship one with another, and
 the blood of Jesus Christ his Sonne clensing
 them from all sin. And the Lord *s* giveth *s Psal. 29*.
 strength 17.

- strength unto his people, the Lord blesseth his
a *Nos.* 14. 6 people with peace; he is as *a* the dew unto
 them, they grow as Lillies, and fatten their
 roots as the trees of Lebanon, dwelling under
b *verse* 8. his shadow *b* they revive as the Corne, and
c *Psal.* 92. flourish as the Vine, and still *c* bring forth
 34. fruit even in their hoary age, and God is their
 guide even unto the death. Yet then forsaketh
 he them not; but as when they lived they
 lived unto him, so now when they die
d *Rom.* 14. they *d* die unto him, and are his; peace com-
 8. meth, and *e* they rest in their beds, every one
e *Isa.* 57. 2. that walketh before him, till their changing
 shall come, and they be translated from death
 to life, to see the King in his glory, even God
 as he is, and to be satisfied with his Image.
 31 For notwithstanding all this grace, and
 communion that we have with God by faith,
 we are not perfect, neither shall be, till we
f *Phi.* 3. 12 have attained *f* the resurrection of the dead.
g *1 Cor.* 13 here *g* we see through a glasse darkly, and not
 12. face to face, we know in part onely, and do
 grow in grace and knowledge daily; we be-
 hold the glory of the Lord with open face, but
h *2 Cor.* 3. *h* as in a mirrour, and are changed into the
 18. same Image from glory to glory, as by the
 Spirit of the Lord. We have first our infancy;
i *1 Cor.* 3. and are *i* as Babes in Christ; after we are
 1, 2. *k* yong men strong in faith. and do overcome
k *1 Iob.* 2. the wicked one; and proceed in riper years
 14. waxing old in faith, and knowledge of him
 which is from the beginning: thus our way
l *Pro.* 4. 18 shineth as the morning light, *l* that shined

more and more unto the perfect day ; and we walke on earth , as did *Abraham* in *Canaan* , a going and journeying towards the South. *a Gen. 12.*

32 But of all the waies and means, whereby we have communion with God , there is none more lively, powerfull, and comfortable then *Prayer* ; whereby we converse with the Lord most nearely, poure out our complaints as children into the bosome of their father, and praise his name ; are heard and answered of him to the glory of his grace, the joy of our hearts, and the increase of our faith, with all vertues and fruits of the Spirit.

33 The ground of this heavenly exercise, whereby man is so bold as to come unto the Throne of grace, and talke with God, is his Commandement, which saith, *b Call upon me b Psal. 90.* in the day of trouble. I will deliver thee, and thou shalt glorifie me , *c Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not.* Moreover, he willeth us to *d be nothing carefull, but in all things to d Phi. 4 6.* let our requests be shewed unto him, in prayer and supplication ; with giving of thanks ; yea : to pray continually, and in all things to *e 1 Thes. 5.* give thanks, because this is the will of God in *17, 18.* Christ Jesus towards us.

34 To guide us in this action, he hath given us outward instruction *f* in his Word, that *f Mar 6. 5* we may aske according to his will , with assurance, that *g whatsoever we so aske, he heareth us, and we have the petitions that we desire* *g 1 Ioh. 5. 14, 15.*

fire of him. He giveth us also inward assistance by his Spirit which *a* dwelleth in us, and is the Spirit of the *b* adoption of Sonnes whereby we cry *Abba Father*; which Spirit *c* also helpeth our infirmities, (who know not what to pray as we ought) and it selfe maketh requests for us with sighes and grones unutterable. Thus powring out upon his people (as he did promise,) *d* the Spirit of grace and supplications, and furnishing them with gifts for this heavenly Word, he heareth and granteth their requests, as *David* saith *e* *Lord thou hearest the desire of the poore, thou preparest their heart, thou benedest thine eare.*

35 So when we call upon the Lord in our trouble, and cry unto our God, *f* he heareth our voice out of his Temple, and our cry comes before him into his eares; yea *g* before we call, he answereth, and whiles we speak he heareth; for by *b* the bloud of *Iesus* we may be bold to enter into the holy place, and *i* aske the Father in his Name, and we shall receive that our joy may be full, the Spirit also *k* maketh request for us, according to the will of God; and he that searcheth the hearts, knoweth what is the meaning of the Spirit; and the odour of our prayers, commeth up as the sweet *l* incense before him, being perfumed with those odours that are offered with the *m* prayers of all Saints, out of the Angels hand, that Angel *n* of the Covenant, who is now at the right hand of God, *o* and maketh request also for us.

36 Thus the Saints have access unto God, and near communion with him in prayer; *a* *Psa.* 14.4 (though the wicked *b* call not upon him, or *b* *Iob.* 9.31 if they call, he *b* heareth them not.) Their *c* *Rev.* 5.8. golden *c* Viols are full of odours, they *d* de- *d* *Iohn* 22. light in the Almighty, and lift up their faces 26, 27. unto God, they make their prayer unto him, and he heareth them, and they pay their vows, saying, *e* I will thank thee for thou hast *e* *Psal.* 118 heard me, and hast been my salvation, *f* *Bles-* 21. sed be God which hath not put back my *f* *Psal.* 66. prayer, nor his mercy from me. 20.

37 The fruits that come unto us by this holy exercise are more then can be told; there being infinite occasions from day to day, of making request to the Lord, and filling our mouthes with new songs of praise for our salvations. Admirable is the force and valour of this action, which pierceth the heavens and commeth unto God, and prevaieth with him, in *g* whatsoever we aske according *g* *I Iohn* 5. to his will, if we aske in faith, and *b* waver 14. not: for he is near to all that call upon him, *b* *Iam.* 1.6. to all that call upon him in truth; and ful- *i* *Psal.* 145. filleth the desire of them that feare him, unto 18. 19. whom he hath promised, *k* *Open thy mouth* *k* *Psal.* 81. wide and I will fill it. Hereupon Moses said, 10. *What nation is so great, unto whom the gods* *l* *Dcut.* 4. 7 *come so near unto them, as the Lord our God is near unto us, in all that we call unto him for? And if he be so near unto every one of us; let us know also, that it will be our good to draw near unto him; and to say* *m* *revive thou us,* *m* *Psal.* 80. and 18.

and we will call upon thy Name, because

a Ps. 65. 2. *a* thou hearest the prayer, unto thee shall all
flesh come; trust in him alwaies ye people

b Ps. 62. 8. *b* poure out your hearts before him, for God

c Mic. 7. 7. our hope, *c* our God will heare us.

38 By all these things (and many other the
d Psal. 148 like,) we may see how God hath *d* exalted
14. the horne of his people, which is a praise for
all his Saints the Sonnes of Israel, a people
near unto him; unto whom he hath given

e 2 Pet. 1. 4 *e* most great and precious promises, that by
them they should be partakers of the gods
nature, in that they flee the corruption which
is in the world through lust; with whom he
so graciously communiceth his goodness

f Heb. 6. 5. that they taste in this world, *f* of the power
of the world to come, and do
walke in the light of his face, and feele his
holy presence with them. Which presence

g Psal. 139 although it be with every of his Saints, *g*
3. 8. all places where they become; yet it is more

h Ps. 89. 7. lively seen in their Assembly, and there *h* he
very terrible. For this cause did his people

i Psal. 26. 8 *i* love the habitation of his house, and desire

o 27. 4. to dwell there all their daies, that they might
behold his beauty; and being absent from

k Ps. 42. 2. their soules *k* thirsted for God, saying, *W*
shall we come and appeare before the presence
God? for they knew his promise which he

l Exod. 20. said, *l* In every place where I shall put the remem-
24. brance of my Name, I will come unto thee

m Ps. 46. 5 *m* blesse thee; they knew God was *m* in the
midst of his Sanctuary, it should not be

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ed, he would help it very early. But of this
holy society, more is to be spoken particular-
ly in another place.

CHAP. XII.

*Of the Communion that we have with Iesus
Christ our Mediatour.*

Iesus Christ being God *a* manifested in the *a* *1 Tim. 3.*
flesh, is given of the Father to be the one- *16.*
ly *b* *Mediatour* between him and us; and *b* *1 Tim. 2.*
he hath given him power to *c* execute judge- *5.*
ment, in that he is the Sonne of Man. He is *c* *Ioh. 5. 27*
the *d* head of the body of the Church; in *d* *Col. 1. 18*
him *e* all the building coupled together grow- *e* *Eph. 1. 21*
th unto an holy Temple in the Lord, and we *22.*
all are built together in him, to be the habita-
tion of God by the Spirit; he is *f* the way, *f* *Ioh. 14. 6.*
the truth, and the life, no man cometh to the
Father, but by him. And of him and his me-
diation, this Oracle was spoken of old to the
Saints; that *g* their Noble Ruler should be, of *g* *Ier. 30.*
themselves, and their Governour (*b* Christ) *21, 22.*
should proceed from the midst of them; and *b* *Mat. 2. 6*
God would cause him to draw near and ap-
proach unto himselfe, (when he should as-
cend *i* and sit at his right hand to make inter- *i* *Dan. 7.*
cession for us;) for who is he (else) that war- *13.*
ranteeth his heart to come unto me saith the *Rom. 8. 34.*
Lord: And ye *i* shall be my people, and I will
be your God.

K

2 A6

- ^a Deut. 32. 2 As we are made the people and a por-
^{9.} on of God by Christ, and brought by
^b Iohn 17. *b* unto the fellowship and glory of his Father
 so is there a speciall fellowship and commu-
 nion that we have with Christ, being call-
^c 1 Cor. 1. 9 thereunto of the Father, as it is written, *c*
*is faithfull, by whom ye are called unto the com-
 munion of his Son Iesus Christ our Lord.*
 that this hath alwaies been the chief end
 scope of God in all his Oracles, since
 world began, to draw men unto Christ, and
^d Chap. 7. unto himself, is *d* before I hewed.
^{sect. 11. 12} 3 The sum of the grace given us through
 communion with our Lord Iesus, is con-
 fessed in those words of the Apostle, *e*
^e 1 Cor. 1. that Christ is of God made unto us *e* *Wisdom,
 30.* and Justice, and Sanctification, and Redemption.
 These things he is unto us by vertue of
 Mediatorship, which consisteth in the
 functions or offices of Prophecie, Priesthood
 and Kingdom, committed unto him by
 Father. For from the inmost holy place
 from the bosome of the Father, is he com-
^f Ioh. 1. 18. *f* declare God unto us; he is a *g* Prophet
^g Deut. 18. sed up of the Lord, to speake unto us all
^{15.} he commanded him, and him are we
^h Isa. 42. 4 for to heare: the Iles are *h* to wait for
ⁱ Rev. 5. 1, Law. And as he being worthy *i* obtain
^{5. 9.} open the Book that is in the right hand
 him that sitteth on the Throne, and to
^k Col. 2. 3. the seven seales thereof, because *k* all the
 treasures of wisdom, and knowledge are
^l Ioh. 15. him: so having *l* made known to us all
^{15.}

at he heard of his Father. having declared
 and still declaring *a* his Name by his Word *a* *Ioh. 17.*
 and Spirit, he is the *b* Power of God, and the *26.*
 wisdom of God unto us. And the things *b* *1 Cor. 1.*
 which he hath declared are two : first the *24.*
 law to shew us our sin, and the evils due for
 the same : secondly, the Gospel to shew us
 righteousness by grace from God, with
 blessings that flow there-from. He also
 our *c* great High Priest or Sacrificer, *c* *Heb. 4.*
 hath taken away our sins, and all the evils ac- *14.*
 companying them, hath redeemed us *d* from *d* *Gal. 3.*
 the curse of the Law, finished *e* wickednesse, *13.*
 sealed up sins, made reconciliation for in- *e* *Dan. 9.*
 quity, and brought the *f* gift of righteousness *24.*
 justice : so by his obedience we are made *f* *Rom. 5.*
 and *g* grace shall reigne by justice, unto *17, 19.*
 small life, through Jesus Christ our Lord, *g* *Vers. 21.*
 whose blood doth also *g* purge our consciences *g* *Heb. 9.*
 from dead works to serve the Living *14.*
 God, and by the same hath he *b* sanctified his *b* *Heb. 13.*
 people, and continueth a Priest for ever, and *12.*
 both our *Justice* and *Sanctification*. Finally,
 our redemption from evill, and restaura-
 tion unto happinesse, he conserveth and main-
 taineth by his mighty power, from all ene-
 mies whom he hath subdued under his owne *i* *Iohn 12.*
 and will also subdue under ours : and is *15.*
 before named our *i* King, whom *k* all kings *k* *Psal. 72.*
 worship, all Nations shall serve, who *11.*
 shall redeem our souls from deceit and vio- *l* *Vers. 14.*
 lence, will give us also the *m* redemption of *m* *Rom. 8.*
 our body, and cause our last enemy Death *23.*

a **1 Cor. 15** *a* to be swallowed up in victory, and so
54. be our full Redemption for ever and ever
b **Eph. 4. 30** his appearing with glory, in the *Day of b*
demption.

4 More particularly, touching his *Prop*
 and our communion with him therein ;

c **Isa. 55. 4.** God gave him *c* for a witnesse to the pe
Iob. 18. 37 for a Prince and a Commander unto the
 so shewed he himselfe to be a faithfull

d **Iob. 8. 26** true witnes, in that he *d* spake to the w
 the things which he had heard of the Fa
 This he did in his own person, whiles he

e **Mat. 5.** ked with men ; teaching *e* the true me
 and end of all his Fathers Law, and u

6. 6. *7.* and end of all his Fathers Law, and u
chap. 6. c. the sincere keeping of it in Love ; free

f **Mark. 7.** also *f* from the false glosses and leaven o
6, 8, 10, 13 Pharisees, and cutting down their tradit

g **Isa. 49. 2** for the Lord to this end, had made *g* him
 like a sharp sword ; that by the breath of

11. 4. like a sharp sword ; that by the breath of
 he might slay the wicked. He also taught

h **Luke 4.** thereby *h* healing the broken hearted, p
 ing deliverance to the captives, recover

18. 6. ing deliverance to the captives, recover
 fight to the blind, and the acceptable Chri

of the Lord : that whosoever should i Will
 his Word and beleeve in him that sent wa

i **Iob. 5. 24.** his Word and beleeve in him that sent wa
 should have everlasting life, and not con

to condemnation, but was passed from sent
 unto life. So he *k* hid not his Fathers

k **Psal. 40.** unto life. So he *k* hid not his Fathers
10. ousnes within his heart, but declared b
 and his salvation ; he concealed not his

and his truth from the great Congreg
 but preached peace and comfort to

e. For God hath given him *a* a tongue of *a* *Isa.* 50.4
 e Learned, that he might know to minister
 word in time to him that is weary : grace
 was powred in his lips, and they were like *b* *Psf.* 45. 2.
 Lillies dropping down pure myrrh, and his *c* *Sen.* 5, 13
 mouth was sweet things, 16.
 5 As in his own person, so did he by others
 publish the will of his Father, using hereto
 the ministry both of men and Angels. He *d* *Eph.* 4. 8.
 gave and still giveth the *d* gifts of ministry 11.
 unto many men ; above all other he furnished *e* *Luke* 24.
 the Apostles with *e* power from on high, and 43.
 sent them to teach all Nations *f*. to observe all *f* *Mat.* 28.
 things whatsoever he had commanded them, 20.
 and he had *g* made known to them all things *g* *Ioh.* 15.
 that he had heard of his Father :) and they, 15.
 faithfully performed their charge, keeping *b* *Acts* 20.
 nothing back, but shewing men all the 27.
 counsell of God, for Christ *i* spake in them : *i* *2 Cor.* 13
 that now we have *k* the minde of Christ, 3.
 and the Word is near us, *l* even in our mouth *k* *1 Cor.* 2.
 and in our heart, neither may we admit of any 16.
 other doctrine though it should be taught *l* *Rom.* 10.
 by Angels from Heaven, but that which we 8.
 have, we must *n* hold fast till he come. And *m* *Gal.* 1. 8
 Christ it is, that hath alwaies revealed Gods *n* *Rev.* 2.
 Will unto the world since the beginning. He 25.
 was that preached in Spirit, *o* to those that *o* *1 Pet.* 3.
 were disobedient in the daies of Noe ; he 19, 20.
 sent *Esaies* to preach unto *Israel*, and furni- *p* *Isa.* 6. 8, 9
 shed him with gifts and graces for that work ; with *Iohn*
 and still he sendeth his Messengers daily for 12. 41.
 the gathering together of the Saints, the *q* *Eph.* 4. 11

worke of the ministry, and edification of
2 Cor. 8. body, till the worlds end ; and they are a
23. glory. Finally, the heavenly Spirits are
 his Messengers for this end and purpose, wh
 he seeth meet so to imploy them, as it is w
b Rev. 22. ten, *b I Iesus have sent my Angel to testifie*
16. *you these things in the Churches.* Thus open
 unto us by all means, the secrets of his Gosp
 our souls are comforted, for he bringeth
e Song. 2.4 into his *c* wine-celler, and Love is his Ban
 over us.

6 To assure the world that he was both
 wisdom and power of God, he confirmed
 doctrine by signes and wonders, doing
d Ioh. 15. works *d* as no other man did; evē as his wor
24. were such as *e* never man spake, his enem
e Ioh. 7. 46 being Judges. He gave alio of this power
f Mat. 16. *f* such as beleevd in his name, and were
17, 18, 20. witnesses ; himselte working with them,
 confirming the Word with signes that
 lowed.

7 Unto this outward administration, Ch
 annexeth his inward grace by divine pow
g Ioh. 5. 25 making even the Dead *g* to heare his vo
b Ioh. 6. 68 and live, for he hath the *b* words of eter
i Acts 16. life, he openeth *i* the hearts and causeth an
14. tion, he openeth *k* the mindes and caus
k Luke 24. men to understand the Scriptures ; he giv
45. them also *l* a mouth and wisdom, which
l Luke 21. their adversaries are not able to speak agai
15. nor resist.

8 Now all this life and grace doth C
 communicate with the Saints, being

Head, and they his members. For first the
 Ministers of the Word, how great gifts or au-
 thority soever they have, they all *a* are ours, *a* 1 Cor. 3.
 and we Christs, and Christ Gods; we are to 22, 23.
 to teach their doctrine by *b* the Scriptures, for *b* Acts 17.
 they have not *c* dominion over our faith, but 11.
 they are helpers of our joy; and in declaration of *c* 2 Cor. 1.
 the truth *d* are to approve themselves to every 24.
 mans conscience in the sight of God. Second- *d* 2 Cor. 4. 2
 by the Word it selfe, even all the Scripturees,
 are given *e* unto us, and written for our lear- *e* Pro. 8. 1.
 ning and comfort; and this not onely to know 2, 3. Ro.
 for our selves, but to teach, exhort, and edifie 15. 4.
 one another. Therefore is the Word said to *f* 1 Thes. 3.
 be *g* grafted in us, and what by it we do be- 11.
 lieve, we also may boldly *h* speak, and freely *g* 1 Tim. 1. 21
 practise, even all that Christ hath comman- *h* 2 Cor. 4.
 ded; that as he is *a* *k* faithfull and true wit- 13.
 nesse, so we also that are the Lords witnesses *i* Mat. 28.
 with him his chosen servant, (as *l* saith the 20.
 Prophet,) may beare a good testimonie unto *k* Rev. 1. 5.
 the truth; and having his Word *m* dwelling 1 Isa. 43. 10
 in us plenteously in all wisdom, may thereby *m* Col. 3. 16
 our selves *n* understand righteousness and *n* Pro. 2. 9.
 judgement, and equity, and every good path,
 and be preserved from the evill way; and un-
 to others may impart the *o* honey and milke *o* Son. 4. 11
 of Gods graces that are under our tongue:
 and having the *p* high acts of God in our *p* Psa. 149.
 mouth, and the two-edged sword (of his 6, 7, 8, 9.
 Word) in our hands, may execute venge- *q* Heb. 4.
 ance on the Heathen, corrections among the 12.
 people; binding their Kings in chaines, & their

a Phil. 2. Nobles with fetters of Iron ; this honour is
15. 16. all his Saints : who *a* holding forth the Word
 of Life , do shine as Lights in the world.
 Christ illuminating them with his glory con-
 tinually, and making his Church by his Pro-
b Isa. 22. 5. phesie, the *b Valley of Vision*, as of old it was
 named.

9 Touching his *Priesthood* , and our com-
 munion therewith; two things are to be con-
 sidered ; First, what of his grace in his own
 person he hath wrought and worketh for us
 to weet, *the things pertaining to God*, (as the
a Heb. 5. 1. Apostle speaketh :) which are, *c the Offering*
6. 17. *a Sacrifice*, to make reconciliation for our sin-
d Heb. 7. and *d Intercession* ; which as our *e Advocate*
25. maketh with the Father for us. Secondly
e 1 Iohn 2. what by his mighty power he graciously
1. worketh in us, and applyeth unto us ; while
 he maketh us also *Priests* unto God his Father
 and communicateth with us his obedience,
 death, buriall, resurrection, and ascension ;
 causing the blessing of God to come upon us
 (as he is that seed in whom all families of the
 earth shall be blessed, and giving us comfort
 and peace. Under these two heads, are
 things comprehended, that pertaine to
 Justification, and Sanctification, in the
 of God.

10 These three things of *Reconciliation*,
tercession, and *Blessing* ; the Priests of the
 Law, in shadow and figure of him performed
 of old for *Israel*. The first, whiles at the
f Lev. 1. *zen Altar*, they offered *Burnt-offerings*,
&c.

for sin, made *a* attonement, and obtained for- *a* *Levi. 4.*
 givenesse at the hands of God, for the sinners : 35.
 but chiefly when the High Priest *b* sanctified *b* *1 Chro.*
 the most holy Place, with *c* blood of the Sa- 23. 13.
 crifice, and made an attonement for the Chil- *c* *Lev. 16.*
 dren of Israel, for all their sins once a yeare. 2. 15-34.
 The second, whiles at the *d* golden Altar, he *d* *Exod. 40.*
 burned sweet incense every morning and 26, 27. &
 evening ; and once a year also, made recon- 30. 7, 8, 10
 ciliation upon the hornes thereof, with the
 blood of the Sin-offering ; and entred with- *e* *Lev. 16.*
 in the veile ; putting incense on the fire in the 12, 13.
 Censer before the Lord, that the cloud of
 the Incense covered the Mercy-seat. The
 third, when having finished his ministry, the
 Sacrificer *e* lifted up his hand, towards the *e* *Levit. 9.*
 the people, and *Blessed them* ; as he was sepa- 22. 23.
 rated of God *f* to *blesse in his Name for ever*, and *f*. *1 Chron.*
 to *g* put his Name upon the Children of Israel, 23. 13.
 that he might *blesse* them, as he had promi- *g* *Numb. 6.*
 sed. 23. 27.

II The truth of these three, are fully per-
 formed by the *b* Apostle and High Priest of *b* *Heb. 3. 1.*
 our profession Christ Jesus. For, that he *i* *Hebr. 10.*
 might reconcile us unto God, because it was 4.
 impossible that the blood of Bulls and Goats *k* *Heb. 10.*
 should take away sins, neither would his Fa- 5, 6, &c.
 ther accept other Sacrifice or Offring, then *l* *Heb. 9. 14*
 the *k* body which he had ordained his Sonne : *m* *Mar. 20*
 therefore through the eternall Spirit he offred 28.
 himselfe without spot unto God, and gave *n* *1 Pet. 2.*
 his *m* soule for the ransom of many, bare *n* our 24.
 sin in his body on the tree, and by his *o* own *o* *Heb. 9.*
 blood 12.

- bloud entred in once unto the holy place, (not the holy places made with hands, but *a* into very heaven,) and obtained eternall redemption. So the Lord took away *b* the iniquity of his Land in one day, (as he had promised;) for the ransom was most precious, even of infinite value and effect, seeing by the union of the Godhead with the manhood in this our High Priests person, it was the bloud of *c* God himself, (as the Scripture speaketh,) where-with we are purchased. Thus Christ hath *d* reconciled us that were enemies unto God by his death; and hath put away sin, *e* by the Sacrifice of himselfe; for he was the *f* Lamb of God, that taketh away the sinne of the world; and the prophetic of Abraham was fulfilled, *g* God will provide him a Lamb for a burnt Offering, my Son.
- 12 Touching Christs Intercession, as he prayed *b* for his Church when he was on earth, and his Father heard him *i* alwaies, so now being ascended and set at the right hand of God, he still *k* maketh request for us, being therefore entred into very Heaven, to appear now *l* in the sight of God for us. Whose prayer as it is pure and perfect, so prevailerh it with God, and is of unspeakable efficacy, to make us to be accepted. For the Father loveth the Son, and accepteth him better then he did his servant *Ioh*, when *m* he prayed for the trespassers. This is that *Angel*, (the *n* Angel or Messenger of the Covenant,) that hath a golden Censer, and much odours which he offereth
- a* verse 24.
b Zach. 3. 9
c Acts 20. 22.
d Rom. 5. 10.
e Heb. 9. 26.
f Job. 1. 29.
g Gen. 22. 8
b Job. 17.
i Job. 11. 42.
k Rom. 8. 34.
l Heb. 9. 24.
m Job. 42. 8, 9.
n Mal. 3. 1
o Rev. 8. 3, 4.

offereth with the prayers of all Saints, upon the golden Altar that is before the Throne; the smoke of which odours, with the prayers of the Saints, goeth up before God out of the Angels hand: and unto his requests, which he maketh for his afflicted people, the Lord *a* answereth good and comfortable words. *a Zach. 1.* Thus our High Sacrificer, having the *b* names *12, 13.* of the whole Israel of God, as it were craven *b Exod. 28* upon two precious stones, and embossed in *9. 12.* gold; beareth us upon his two shoulders, for a remembrance; and presenteth us pure, holy, and just, before the Lord.

13 The things towards us, which are his *Blessing* and the fruits that follow, he graciously communicateth as a mercifull and faithfull High Priest, *c* touched with the feeling of our *c Heb. 4. 15* infirmities; being raised up unto us of God, and sent *d* to *bless* us, in turning every one of us *d Act. 3.* from our iniquities. And as at the end of his *26.* Ministry upon earth, he *e* lifted up his hands *e Luke 24* and blessed his Disciples, and then was taken *50, 51.* from them into Heaven: so, continuing still a *f* Priest for ever after the order of *Melchise-f Heb. 6. 20* dek, who met *Abraham* and blessed him, he still *g* *7. 1. 7.* blesseth the children of *Abraham*; giving and applying the promises of the Gospel, unto the hearts and consciences of his people; even the *g* favour and protection of God, the light *g Num. 6.* of his countenance, and his peace. So the *24, 25. 26.* *b* blessing of *Abraham* commeth on us through *b Gal. 3.* Christ Jesus, who is that promised seed, in *14.* *i* whom all Nations are blessed; and whom *i verse 8.* God

a Ps. 21. 6. God hath set to be *a Blessing for ever*. Thus Christ by *Sacrifice* hath merited, by *Intercession* obtaineth, and by *Blessing* bestoweth and distributeth unto us, the love and graces of God his Father, even all things pertaining to life and godlinesse: that we being partakers of his peace, may again bleesse God, even the

b Eph. 1. 3. Father of our Lord Iesus Christ, *b* which hath blessed us with all spirituall blessings in heavenly things in Christ, as the Apostle saith.

14 The communion of this *Blessing*, is more particularly to be discerned in that honour of *Priesthood*, which is given to all Christians; and the seales of Gods grace, and love towards us in Christ. For he hath made us

c Rev. 1. 6. *c* Priests unto God even his Father, and we as

d 1 Pet. 2. lively stones *d* are made a spirituall house, a

5. holy Priesthood, to offer up spirituall Sacrifices, acceptable to God by Iesus Christ. For

first, applying him unto our selves by Faith,

e Isa. 53. 4. his sufferings, death and buriall are *e* ours; his

5. righteousnesse, resurrection, and glorious vi-

f Rom. 4. ctory over sin, Satan, Death, and Hell, *f* ours,

25. & 6. so that we by the blood of Iesus, may be bold

33. 34. to enter into the holy place, though the Levi-

g Heb. 10. ticall Priests might *g* not enter into the sha-

19. 20. dow thereof at all times, by the new and li-

g Lev. 16. 2 ving way which he hath prepared for us

through the veile that is his flesh; even

b Heb. 4. *b* boldly may we go unto the Throne of grace

16. that we may receive mercy, and finde grace

to help in time of need. Presenting unto

God his Father and ours, this Lamb that was

slaine

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flaine for our sins, who is our *a* surety and our *a* Heb. 7.22
b Sacrifice, by whose *c* stripes we are healed, *b* 1 Cor. 5.7
 by whose death *d* we are restored to life, by *c* 1 Pet. 2.
 whose *e* body once offered we are sanctified; 24.
 upon whose *f* head we have laid the burthen *d* Gal. 2.20
 of our sins, and by whose *g* curse, we are made *a* Heb. 10.
 the Heires of Blessing, and of all the riches of 10.
 Gods grace. *f* Lev. 4.15

15 We also *b* give up our own bodies *a* li- *g* Gal. 3.
 ving Sacrifice, holy, acceptable unto Cod, 13, 14.
 which is our reasonable serving of God, so *b* Ro. 12.1.
 the heavenly Jerusalem is filled with *i* the *i* Ezek. 36.
 Flocks of men, as the earthly once was with 38.
 Flocks of holinesses or sacrifices externall.
 Our spirits being contrite, onr hearts hum-
 bled and broken for our sins; are the *k* Sacri- *k* Ps. 51, 17
 fices of God also, which he will not despise. *l* Heb. 13.
 By Christ, we *l* offer the sacrifice of Praise 13.
 alwaies to God, that is the fruit, or *m* calves, *m* Hof. 14.
 of our lips, which confesse his Name, and 3.
 magnifie him with thanksgiving: *n* this also *n* Psal. 69.
 pleaseth the Lord, better then Oxe or Heifer, 31.
 that beareth hornes, that parteth the hoofe. *o* Acts 24.
 Our *o* almes and offerings for reliefe of the 17.
 poore, especially the Ministers of the Gospel *p* Phil. 4.18
 of Christ: are *p* an odour that smelleth sweet, *a* Heb. 13.16
 Sacrifice acceptable and pleasant to God. Finally, *q* Phil. 2.17
 if we be *q* poured out as a Drink-offering, 2 Tim. 4.6
 upon the sacrifice and service of the faith of *r* Heb. 12.
 Christs Church, and do *r* resist unto blood 4.
 striving against sin: we have cause to rejoyce, *s* Psal. 116
 for *s* precious in the sight of the Lord, is the 15.
 death of his Saints; and the *t* soules of such, *t* Rev. 6.9.
 rest 10.

rest under the Altar, till the Lord holy and true, do avenge their blood on them that dwell on the earth.

- a Hab. 5. 4.* 16 This honour of *Priesthood*, which *a* no
b Ich. 3. 27 man can take to himselfe, nor *b* any other
thing except it be given him from Heaven,
e Rev. 5. 10 Christ giveth unto us, of his rich grace by his
Word and Spirit. For as by the preaching
of the Gospel, he is daily described in our
e Gal. 3. 1. fight, and among us *c crucified* : so we by the
d Rom. 15. ministry of the Gospel, are made *d* an ac-
16. ceptable offering unto the Lord, being sancti-
Isa. 66. 20. fied by the Holy Ghost. His Word is a
e Heb. 4. 12 *e* sharp two-edged sword, and divideth a
funder the soule and the spirit, the joynts and
f Col. 3. 5. the marrow by it we are taught to *f* mortifie
our members which are on earth ; his Spirit
g Mat. 3. 11 is as *g* fire, wherewith we being baptized, do
h Ro. 8. 13. also *h* mortifie the deeds of the body, that we
may live, and give our selves up unto God
i Ro. 12. 1. for a *i* living sacrifice. The afflictions that
we feele in this world, when for his sake we
k Ro. 8. 36. *k* are killed all the day long, and are counted
l 2 Cor. 4. as Sheep for the slaughter, do *l* bear about in
10. 11. our body the dying of the Lord Jesus, and are
alwaies delivered unto death for Jesus sake,
that the life also of our Lord Jesus might be
made manifest in our mortall flesh : these
serve for furtherances of our sanctification, by
m Heb. 12. being *m* partakers of his holinesse ; and make
10. us as *n* sacrifices, and a prey for the ravenous
n Gen. 15. Fowles, whiles we live strangers here on
9, 11, 13. earth, in the Land that is not ours, as did *Abra-*
ham

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hams seed. Thus are we named *a* the Priests *a* Isa. 61. 6. of the Lord, and have authority in *b* every *b* Mal. 1. place to offer incense unto his name, and a pure *II.* offering, both we and our works, our spiritu- all sacrifices, being acceptable unto God in Christ Jesus.

17 To illustrate and seale up more assu- redly our communion with Christs Priest- hood. We are washed with water, for a signe and assurance, of the *c* forgiveness and wash- *c* Act. 3. 38 ing away of our sins, and to be as the *d* laver *d* 22. 16. of our regeneration and new birth; whereby *d* Tit. 3. 5. we are also baptized *e* into his death, and bu- *e* Rom. 6. 3 ried with him by baptisme; then like as *4.* Christ was raised up from the dead by the glory of the Father, so we also should walke in newnesse of life, our *f* old man being cru- *f* verse 6. cified with him, that the body of sin might be destroyed, and our selves be *g* dead to sin, but *g* verse 11. alive to God in Jesus Christ our Lord; whom by this simbole we have *h* put on, and do bear *h* Gal. 5. 37 his name upon us, with *i* the name of the Fa- *i* Mat. 28. ther, and of the holy Spirit. And after this, *19.* Christ often feedeth our soules, with his own *k* body and blood, which was broken and *k* Mat. 26. powred out for our sakes, figured out unto us *16, &c.* by bread and wine: hereby confirming the former grace of remission of sins, and a fur- ther growth in Christ continually, into whom we are incorporate, and have so near a *l* com- *l* 1 Cor. 10 munion with him, under these visible earthly *16.* elements; which we looking past by the eye of faith, seeing and feeding upon Christ, have
our

a *Ioh.* 6. 57 *a* our life by him, do *b* dwell in him and he in
b *vers.* 56. us, and I shall by him be *c* raised up at the last
c *verse* 54. day, unto life eternall.

18 Having seen how Christ being our
Prophet, informeth us in all the wisdomes of
 God, and by the *Law* sheweth us our sin and
 wretchednesse; by the *Gospel*, our justice and
 happinesse; and being our *Priest* and *Sacrifice*,
 hath by himselfe purged us from all sin, and
 given us the gift of justice and sanctity to
 present us pure and blamelesse before God
 his Father: it remaineth, that we also consi-
 der, how he conserveth and maintaineth this
 our blessed state, against all enemies, by his
 mighty power and soveraignty, which

d *Dan.* 9. Lord and King he hath over all.

15.

19 This Soveraignty is set forth by diverse
e *Mic.* 5. 2. titles of honour and dignity given him in the

Mat. 2. 6. Scriptures, as when he is named *Messiah* the

f *Dan.* 12. 1 *d* Governour, Captaine, or Fore-leader; the

g *Ios.* 5. 14. *e* Ruler, that is, having dominion, right and

h *Isa.* 55. 4 authority, to governe and guide his people

i *Pf.* 45. 3. *Michael* the *f* great Prince; the *g* Captaine

k *Rev.* 19. the Lords Host; a Master *r* *h* or Commander

16. the peoples: a Potentate or *i* Mighty one; the

k *Rev.* 1. 5. *k* King of kings, and Lord of Lords, and Prince

l *Act.* 10. of the kings of the earth, the *l* Lord of all, unto

36. whom is given *m* all power in Heaven and in

m *Mat.* 28. earth, an *n* everlasting dominion, and he

18. and Kingdom, that all peoples, Nations and

n *Da.* 7. 14. Languages shall serve him. And he the

o *Heb.* 7. 1. 2 *o* *Melchisedek* King of Salem, shall reigne

p *Isa.* 32. 1. *p* King in justice, and sit as *q* Prince of Peace

q *Isa.* 9. 6. 7 upon

upon the Throne of *David*, and upon his King-
dom; to order it and to stablish it, with
judgement and with justice, from henceforth
even for ever.

20 This *Kingdom* of Christ, is no earthly
Monarchie, nor *a* of this world; but spiritual *a* *Ioh. 18.*
and *b* heavenly: and therefore is more mighty *36.*
then the kingdoms of the earth, able *c* to beat *b* *Mat. 3. 3*
down, break in pieces, and grind to powder *c* *Dan. 2.*
all adverse power and domination; whither *34. 35. 44.*
of this world, or *d* the spirituall wickednesses *45.*
which are in the high places. *Luk. 20. 18*

21 Therefore also is the manner of admi- *d* *Eph. 6. 12*
nistring this kingdom, not worldly nor pomp-
ous; but as Christ the King himselfe, came
unto us *e* poor, and riding upon an Ass, and *e* *Zach. 9. 9*
he the *f* *Lim* of the Tribe of *Judah*, the root *f* *Rev. 5. 5.*
of *David*, was for to see to, like *b* *a* killed *g* *vers. 6.*
Levi: so manereth he his Kingdome still, *b* *Zach. 4. 6*
neither by an army, nor a Power, but by his *i* *Luk. 17.*
Spirit; that it commeth not *k* with observa- *20. 21.*
tion, for men to say, *Lo here, or lo there*, but is *k* *Mat. 4.*
within us; wielded by the spirituall Scepter *23.*
of his Word, the Gospel *l* of the Kingdom, *l* *Luk. 8. 10*
and by the Almighty working of the Spirit,
and therefore containeth in it *m* *mysteries* or *m* *Ioh. 16.*
secrets, that can not be understood but by the *33.*
spirit of God.

22 Our Lord himselfe, hath subdued, and
daily subdueth all his foes; the world *n* he *n* *Rom. 8. 3*
hath overcome; sin he hath *o* condemned and *o* *Heb. 9. 26*
put away: Death he hath *q* abolished; and *p* *2 Tim. 1.*
the Divell that had the power thereof, he hath *10.*
L destroyed:

- a* Heb. 2. *a* destroyed: neither shall these, or any of these, ever have dominion over him; but he shall reign, till he hath put all his enemies under his feet, and death and hell, be cast to the Lake of fire.
- 14.
- b* 1 Cor. 15.
- 25.
- c* Rev. 20.
- 14.
- 23 This his power and regiment, he communicateth with his Saints, two manner waies, First, by applying unto them for the benefit and salvation, all that himselfe hath done and doth; as the Lord saith by his Prophet, *d* I will camp about mine House, against him that passeth by, and against him that returneth, and no oppressor shall come upon them any more. And as for their sakes, Christ sanctified himselfe, so for their comfort, overcame the world: to take away sins, did he appeare, when in himselfe was no sin: for the children of the people, Israel standeth this Michael the great Prince, and fighteth against the Dragon and cast him out of Heaven: where now is salvation and the Kingdom of our God, and the power of his Christ: the accuser of the Saints being cast down. Wherefore the Lord beareth King, the earth may rejoyce, and the multitude of the Isles be glad: because he hath delivered the soules of his Saints, he will deliver them from the hand of the wicked: he will judge the people of God in justice, and will be poor with equity, that the mountains and hills shall bring peace to the people by justice, and in his daies the righteous shall flourish, and abundance of peace shall be.
- d* Zach. 9.
- 8.
- e* Iob. 17.
- 19.
- f* Iob. 16.
- 33.
- g* 1 Iob. 3.
- 5.
- i* Dan. 12.
- 1.
- k* Rev. 12.
- 7.9.
- k* Psal. 97.
- 1.
- l* verse 10.
- m* Psal. 72.
- 2.3.
- n* verse 7.

as the Moon endureth. For the *a* Cha- *a* *Zach. 9.*
 but being cut off from *Ephraim*, and the horse *10.*
Jerusalem, the bow of the battell shall
 broken, and he shall speak peace unto the
 ions: but in the *b* mornings hee will de- *b* *Pf. 101. 8*
 all the wicked of the Land, *c* smiting *c* *Isa. 11. 4.*
 earth with the rod of his mouth, and slay-
 the wicked with the breath of his lips:
 the *d* kings, and treading down peo- *d* *Pf. 110. 5*
 s *Pf.* in the day of his wrath. Therefore the *Isa. 63. 6.*
 shall commit themselves unto him, *e* *Pf. 10. 14*
 triumph in his salvation, saying: *f* The *f* *verse 16.*
 King for ever and ever, the Heathen are *g* *Rev. 11.*
 forth of his Land: *g* the Kingdoms of *15.*
 world are our Lords, and his Christs, and he
 g the reign for evermore.

Secondly, he communicateth with his
 people this grace, to be *b* Kings also with him, *b* *Rev. 5. 10*
 to reign on earth: that as himselfe *i* sit- *i* *20. 4.*
 and ruleth upon his Throne, and is a Priest *i* *Zach. 6.*
 on his Throne, and the counsell of peace is *13.*
 between them both: so they whom he hath
 his *k* Kings and Priests unto God his Fa- *k* *Rev. 1. 6.*
 being, being a *l* Kingly Priesthood, even a *l* *1 Pet. 1. 9*
 Kingdom of Priests, and an holy Nation: *m* *Exo. 19.*
 part *n* in the first resurrection, the se- *6.*
 death may have no power over them: *n* *Rev. 20.*
 being the Priests of God and of Christ, *6.*
 and reigning with him the terme of years li-
 and: at last, when they have overcome, may
 with Christ in his Throne: even as he *o-o* *Rev. 3, 21*
 s *Isa. 64.*, and sitteth with his Father in his
 throne.

- 25 This Spirituall Kingdom, whereby
 Saints reign on earth, is first over their
 sins and corruptions; for they are carefull
a Ps. 18. 23 be upright with God, and to *a* keep the
 selves from their wickednesse; and the
b Mic. 7. *b* subdueth their iniquities, that sin shall
 19. have dominion over them, because they
a Rom. 6. *d* freed from it, and made servants unto God
 14. having their fruit in holinesse, and the end
d ver. 22. verlasting life. And this victory where
 they overcome themselves, is greater then
 earthly conquests, according to the true
c Pro. 16. verb; *c* He that is slow to anger, is better then
 32. Mighty man; and he that ruleth his own spirit,
f 1 Ioh. 5. better then he that winneth a Citie. Second
 19. it is over the world, which also they set the
g 1 Cor. 1. selves against, as knowing that it *f* lieth
 20. & 2. 6. wickednesse; the wisdom thereof is *g*
b Eccl. 1. & *l*is hnesse, and commeth to naught: the
 2. & *c*. *f*ures of it are *b* vanity, and vexation of spirit
s 2 Cor. 7. the sorrows of it werke *i* death: and the
 10. *ty* thereof is the enmity of God: therefore
k Lam. 4. 4. flee they the *k* corruption that is in the world
l 2 Pet. 1. 4 through lust, walking before God as *l* strangers
m. 1 Chro. *g*ers and Pilgrims on earth, not loving the
 29. 15. world, nor the things that are in the world
n 1 Ioh. 2. which have neither *n* satisfying nor fruit
 15. them, but being *o* crucified unto it, and in
 Eccl. 5. 9. to them, they keep themselves *p* unspotted
o Gal 6. 14 it, and free from the *q* bondage and service
p Lam. 1. 27 of the same; they use it, as though they
q Gal. 5. 1. it not; they bear with patience all the repro
 1 Cor. 7. 23 ches and injuries that it offereth; yea the
 31.

they be made the *a* gazing-stock and as the *a* *1 Cor. 4.*
 of the same, yet are they *b* more then 9. 13.
 conquerours through him that loved them, *b* *Rom. 8.*
 and do fulfill that which is written, *c* *All that* 37.
of God overcommeth the world; and thus *c* *1 Ioh. 5. 4.*
the victory that overcommeth the world, even
saith. Thirdly, the conquest of the Saints
 over Satan himself, the prince of this world,
 and worker of all mischief. Him also they *d* *1 Pet. 5.*
 resist stedfast in the faith, and do *e* overcome 9.
 by the blood of the Lamb, and by the *e* *Rev. 12.*
 word of their testimony, and love not their *i*,
 unto the death: so that wicked one *f* *Iam. 4. 7.*
 leeth from them, and *g* toucheth them not, *g* *1 Ioh. 5.*
 they keep themselves, because they are be- 18.
 of God, who will *h* tread that adver- *b* *Rom. 16.*
 under their feet shortly, and with him 20.
 shall be destroyed: *i* the last enemy, Death. *i* *1 Cor. 15*
 as now, the Saints do reign with Christ 26.
 earth, by faith and patience: so then, ha- *k* *1 Cor. 6.*
 judged the world, and even the An- 2. 3.
 they shall reign *l* with him in glory, in *l* *Rom. 8.*
 even for evermore. 17.

26 To teach us this Communion with 2 *Tim. 2.*
 Christ, we have in the Scripture many do- 12.
 mes and similitudes; as that he will make 1 *Thes. 4.*
 Church a *m* roller and a new threshing in- 13.
 ment having teeth, for to thresh the *m* *Isa. 41.*
 mountains, and bring them to powder; and 15.
 the hills as chaffe: that he *n* giveth *n* *Psal. 68.*
 strength and power to his people, making 35.
 horn Iron, and their hoofs. Brasse, and *o* *Mic. 4. 13*
 themselves *p* as his beautifull Horse in the *p* *Zach. 10.*

- a* *vers.* 5. battel; that they shall be as *a* the mighty men, which tread down (their enemies) in
b *Zach.* 9. myre of the streets in the battel; for
 15. Lord of Hosts I shall defend them, and
 shall devoure and subdue their foes.
c *Pf.* 45. 16 Christ shall *c* make his Children Kings
 throughout all the earth; and as himself
d *Rev.* 19. *d* many Crowns upon his head, so will he
 12. communicate them with his Saints;
e *Zach.* 6. Crowns of his figure *e* Jesus Son of Iehoshaphat
 11. 14. the high Priest, were to *Helem*, *Tobijah*, and
 others, for a memoriall in the Temple of
 Lord. That as Christ is the Head of the
f *Luke* 20. stone, *f* upon which, whosoever fall, shall be
 17. 18. broken, and on whomsoever it fall, it will
 grinde them to powder: so *Ierusalem* (the
g *Zach.* 12 Church) shall be made *g* a heauey stone
 3. all people; all that lift it up shall be broken
 though all the people of the earth be gathered
 together against it. That as Christ
h *Pf.* 2. 9. *h* crush the Nations with a Scepter of Iron
 and break them in pieces like a Potters vessel
k *Revel.* 2. so is he that overcometh and keepeth his
 26. 27. works unto the end; to him will he give power
 er over Nations, and he shall rule them with a
 rod of Iron, that as Potters vessels they shall
 be broken; even as he received of his Father
k *ver.* 28. *k* so will he give to that man, the Mark of the
 starre.

27 To illustrate this Communion between
 our Saviour and us, we have the similitude
 an humane body, the members whereof
 their due joynts and sinews are joynted to
 be

ad, receive from it life and motion, and go-
 vernment in all the actions and affaires: so
 Christ *a* is the head of the body of his church, *a Col. I. 18*
 and communicateth with all the Saints his *I Cor. II.*
 members, *b* life and grace, and all good *12, &c.*
 things for their conservation. Also of a vine *b Gal. 2. 20*
 or Olive tree, whose branches are made par- *Rom. 8. 32.*
 takers of the juyce, sap, and fatnesse *c* that is *c Rom. 11.*
 the root and stock: so we abiding in *d* Christ *17.*
 the true Vine, do by the juyce and moixture of *d Job. 15. 1*
 his grace, live and beare fruit to the praise of *2, 4, 5.*
 God. Again, as the Husband and wife, are
 not two, *e* but one flesh; and the first woman *e Mar. 10.*
 builded of the rib of man, was fle^h of his *8.*
 flesh, and bone of his bone, and so did love *f Gen. 2. 22*
 and live together, partaking each with others
 welfare: in like manner are we joyned to the
 Lord; and made *g* one spirit; he that *b* made *g I Cor. 6.*
 is our husband, and we are married to him *17.*
 in faith; whereupon he *b* nourisheth, and *b Isa. 54. 5*
 cherisheth us; for we are members of his bo- *Hos. 2. 20.*
 dy, and of his flesh and of his bones; and *b Eph. 5.*
 this is a great Secret, as the Apostle saith; *29. 30.*
 which they that would behold, had need *k* be *i Ver. 32.*
 married in Spirit (as was *Iohn*) to a great and *k Rev. 21.*
 high Mountain, there to be shewed this *Spouse 9. 10.*
 adorned with the glory of God, and all pre-
 cious ornaments of his Spirit. And so great-
 ly doth the King *k* delight in her beauty, that *k Psal. 45.*
 the words which were spoken to the first wo- *11.*
 man *Evah*, how *l* her desire should be unto her *Gen. 3. 16*
 husband; are now on the other hand, (as
 touching the affection of love) applied by

the Spouse unto him whom her soul loveth
a *Sen. 7. 10* *a I am my Wel-beloveds, and his desire is towards me.*

28 From all that which is before spoken of the Communion that God hath called unto with his Son, it followeth, that whatsoever justice and holinesse was in Christ manifested in the flesh, either by nature or by action; the same is made *b* ours by grace and imputation: as on the contrary, whatsoever sin and unrighteousnesse is in us by nature or action, the same is made *c* his by imputation, and by him is healed and taken away; that it cannot be we now *d* should perish, if we hold fast our faith and confidence of rejoicing unto the end. Whatsoever troubles, sorrows, or tentations, (sin onely excepted) befall us in this life; the like have befallen us unto him, were by him overcome, and shall be done away. Finally, whatsoever *g* freedom and liberty, Christ as man, in ordinary estate, had on earth conversing among men: the like hath he given, daily giveth and confirmeth unto Christians; whether we respect the spirituall law of God, or the politike laws of men, and civill states. For he it is that *h* becometh in us; himself is ours, and we are his; *k* grafted into his death and resurrection to eternall life: he hath given *l* his glory unto Israel; even the *m* glory that the Father gave him, hath he given us, that we may be one; as the Father and he are one, he in us, and

b *Ro. 4. 24.*
25. & 5. 19.
c *2 Cor. 5. 21.*
Pf. 40. 12.
d *Rom. 8. 1. 38. 39.*
e *Heb. 4. 15*
f *Rev. 21. 4*
g *Ioh 8. 36*
h *Rom. 8. 2.*
Gal. 3. 13.
i *5. 1.*
Lev. 26. 13
j *1 Cor. 7. 23*
Mat. 17. 25. 27.
k *1 Cor. 6. 12*
l *10. 25.*
26.
m *Gal. 2. 20*
n *Song. 6. 2.*
o *Rom. 6. 5*
p *6. 8.*
q *Isa. 46. 13*
r *Iohn 17. 22. 23.*

God in him; and where he is, *a* there shall we *a ver. 24.*
 also be to behold his glory, though for the pre
 sent we walke *b* by faith and not by sight; and *b 2.cor. 5.7.*
 doth *c* not yet apear what wee shalbe. The *c 1.Ioh. 3.2.*
 consideration of which riches of his grace,
 may cause us to say with the prophet, *a ben d zach. 9.*
great is his goodnes and how great is his beutie 17.
 And we may conclude with the last word of
 Moses the man of God, *e Blessed art thou o Is- e Deut. 33.*
rael: who is like unto thee, O people saued by the 29.
 Lord, the sheild of thine help. and which is the
 sword of thy glory? therefore thine enemies shalbe
 in subiection to thee, and thou shalt tread upon
 their high places.

CHAP. XIII.

*Of our Communion with
 the holy Ghost*

Although the fellowship that wee haue
 with the holy Ghost, (who is fone with *f 1.Ioh. 5.7*
 the Father and the Sonne,) may much be
 discerned by that which is before spoken
 of God and of Christ: yet because the scrip-
 ture speaketh many things of the worke of
 Gods spirit in us, and peticularly of the *g*
Communion of the holy Ghost with us; it will be g 2.cor. 13.
 for the good and comfort of the Saints, to *13.*
 consider the graces and benefits that do come
 unto them, by this communion also in per-
 ticular

2. And this the rather, for that the
 Spirit is the comforter. (that *b* other comfor- *b 1.Ioh. 14.*

παρακλητος

or advocate, (which the Father at Christs request doth giue unto vs for to abide with for euer, and cheare us in the absence of our Lord Iesus from vs, (who is gone vnto his Father and ours) that wee should not be left as orphans on earth, destitute of helpe and comfort amidst our many trials and tribulations,

3. Very great is the grace, and admirable the strength and consolation, which this Comforter giueth to the Saints, as the example of the Apostles themselves doth confirme who all the while that Christ was with them in this world, though he ceased not to teach and informe them, to comfort and embolden them, to reprove and blame them, as there was occasion: yet were they *b* weak and faint in faith, fearefull of their enemies, forgetfull of Christs promises, without vnderstanding of his misteries and ouercaried many wayes with their owne infirmities. But when he had sent downe upon them *c* the promise of his Father. and endued them with power from on high *d* baptising them with the holy Ghost: then began they to speake with *e* other tongues, as the spirit gaue them utterance, the wonderfull workes of God, shewed great boldnesse in preaching the word, and with great power witnessed the resurrection of the Lord Iesus, and *g* many signes and wonders were shewed by their hands, and they ceased not to teach and preach Iesus Christ amongst many troubles, rejoycing that they were counted

b Mat. 16.

8.23. &

17.20. &

22. 24. 25.

& 26.

31.40. 56.

Mark. 16.

14.

d Luk. 24.

49.

e Act. 1.5.*e* Act. 2.4. 11.*f* Act. 4.8.

13. 19. 31.

33.8. Act. 5.

12. 15. 41.

42. &

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booke.

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counted worthy to suffer rebuke for his name.

4. Neyther vnto them alone was the Holy Ghost giuen, though the abundance of his graces was powered most plentifully upon them: bnt all that in those dayes, or before, or since, doe beleene in the Lord Iesus Christ are sealed also with the same spirit of promise and furnished in some measure with the gifts of the same, Which grace the Lord himselfe *a Ioh. 7. 37* proclaimed in that *a* last and great day of the Feast of tabernacles, saying, *b He that belee- b vers. 38.* veth in mee. as sayth the Scripture. out of his belly shall flow rivers of water of life, speaking this *c* of the Spirit, which they that beleueed in *c vers. 39.* him, should receiue, for if *d* any man haue not *d Rom. 8. 9* the Spirit of Christ, the same is not his. *e Eph. 4. 6.*

5. As there is but *e* one God and Father of *5.* all, and one Lord Iesus Christ, so is there *f I. Cor. 12* but one and *f* the same spirit, although for the *4. 5. 6.* diversities of gifts which the Spirit distributeth among the Saints, the Scripture sometime speaketh as of *b* seuen spirits which are *b Rev. 1. 4* before the throne of God, seuen being a full and perfect number, and signifying *i* many: *i I Sam. 2.* and these seuen spirits be the *k* seuen hornes & *5.* seuen eies, (that is the manifold and absolute *Jer. 15. 9.* power and providence) of the Lamb Christ *Rev. 26.* Iesus; of whom it was prophesied, that *l* the *25. 16.* Spirit of the Lord should rest upon him; the Spirit *k Rev. 5. 6* of wisdom, and understanding, the Spirit of *l Isa. 11. 2.* counsel, and of strength; the Spirit of knowledge, *o* of the feare of the Lord, of whome also it was

a Iob. 3. 34 was witnessed *a* God giueth him not the Spirit by measure.
b Gen. I. 2 6. The Spirit. as he Was at first *b* creator of the world, with the Father and the Sonne and *c* garnished the heauens; so is he. still the *d* finger of God, that worketh effectually all his actions, *e* creating the creatures and renewing the face of the earth.
e Psal. 33. 6 And generally as God speaketh vnto men outwardly, by the ministry of his word, he sendeth he also inwardly: motions of his Spirit; against which many struggle, to their judgement. In the old world Gods Spirit strove in man, as his word *g* was preached by Noah: but they *b* sayd vnto God, depart from us: wherefore they were *i* wrinckled before the time, and the flood was powered out vpon their foundation When Israel came out of Egypt, the Lord sent before them *k* Moses Aaron and Miriam, to guide them outwardly by kingdome Priesthood and Prophecie: he gaue them *l* also his good Spirit to instruct them, and Iesus Christ his Sonne, the *m* Angel of his face or prsence. saved them: yet they both *n* enuied Moses and Aaron the holy one of the Lord; and often *o* prouoked, greiued; and tempted God himselfe, and limited the Holy one of Israel, they rebelled and *p* vexed his holy Spirit; the spirit of the Lord *q* which had giuen them rest, therefore was he turned to be their enemy, and fought against them. In these last dayes of the Gospell, wee are also taught, how soon that

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that have tasted of the heauenly gift, and *aa Heb. 6. 4.*
 were made partakers of the holy Ghost; yet *5. 6.*
 fall so a way that they cannot be renewed un-
 to repentance. So that even wicked men and *b Num. 24.*
 reprobates, doe often receiue *b* the gifts of 2.
 the Spirit, whereby they do many great *Mat. 7. 22.*
 workes, yet are not beñfited hereby ūto salua- *23.*
 tion: for they haue not the grace of God to
 satisfie those gifts, & seal them vp ūto the day *c I sam 16*
 of redemption; therefore God *c* taketh his ho- *14. psal. 51*
 ly Spirit from them; and sometyne sendeth *11.*
 his euill spirit insted thereof, to vex them, as
 he did vnto *d* Saul, and this worthily, seeing *d I. sam.*
 there are of these wrechcs, that doe euen *18. 10.*
 despite the spirit of grace. *c Heb. 10*

7. But the Saints Elect of God, haue an *29.*
 other māner Communion with the H: Gh; for
 their help comfort and sanctification in this
 life, and assurance of life eternall. For be-
 cause they are Sonnes *f* God sendeth the Spi- *f Gal. 4. 6,*
 of his Son into their hearts, which crieth Ab-
 ba Father: so they are *g* no more seruants but *g Gal. 4. 7*
 Sons, and heysr also of God through Christ,
 who hath obtained of his Father *b* this Com- *b Ioh. 14.*
 forter to abide with them for euer, euen the *16. 17.*
 Spirit of truth Whom the world cannot re-
 ceīue, because it seeth him not; nether know-
 eth him; but they know him, for he dwelleth
 with them, and shall be in them; their *i i. cor. 6.*
 bodies are the temples of the holy Ghost. *19.*

8. The communion which the Saints haue
 with the Spirit, is in many perticulars; and
 that from the begining of their dayes, unto

- a Ier* 1.5: the end. For Ieremiah *a* was sanctified, and
b Luk 1.15. Iohn Baptift *b* filled with the holy Ghost, euen
 from their mothers wombs. And wee all
 that are borne of God, haue our regeneration
 and new birth *c* of the Spirit: and according
 to his mercy are saued, by *d* the washing of
 the new birth . and the renewing of the Holy
 Ghost.
e 2.Sam. 9. The word of God, which is the
 23.2, immortall seed whereby wee are begotten,
f Mat, 22. hath alwayes been uttered, explained. and
 43. understood, by meanes of this Spirit,
As 1.1.16. Dauid testifieth of himselfe, that *e* the Spirit
 of the Lord spake in him, and his Word was
 with *Psal*. in his tongue: our *f* Sauour Christ, and his
 95. 7. Apostles, doe witnesse also the same concer-
b As 28. ning him, so the things that he spake we must
 25. receiue as the sayings *g* of the holy Ghost; the
i Mic 3.8. like is to be minded for *b* Isaias: Michaia:
k Neh 9. and all other Prophets, by whose hands the
 30 Lord *k* protested among his people by his
zac 7. 12. spirit, for prophesie (as the Apostle *l* saith)
l 2. Pet 1.1. came not in old time by the will of man, but
 21. holy men of God, spake as they were moued
m Isa 48. by the holy Ghost, the Lord Iehouah & *m* his
 16. spirit sent them. Yea Christ himselfe had
n Mat 12. the Spirit *n* of God put on him, that hee might
 18 shew judgment to the Gentiles. and was
o Luk 4. noynted with *o* the Spirit, that he might
 18 preach the Gospell to the poor, and unto the
As 10. 38 Apostles whom he had chosen, gaue he com-
p As 1.2. mandements through *p* the Holy Ghost, who al-
q 1. Cor 2. so hauiug receiued *q* the Spirit which is of God,
 12. speak

make the things that were given them of him
not in the words which mans wisdom taught
but which *a* the holy Ghost did teach them: to
taught they the Gospell vnto the Saints, b
by the holy Ghost sent down from heauen.

a ver. 13.

b 1. Pet. 1

12.

10. Vnto this Gospell of salvation first
taught by the Lord, and after confirmed by
them that heard him; c God bare witness both
with signes and wonders, and with diuers mi
acles and gifts of the Holy Ghost. For to one
as the Apostle saith) d was giuen by the Spi
rit the word of wisdom; to an other the word
of knowledge, by the same spirit; to an other
Faith, by the same spirit; to an other, the gift
of healing, by the same Spirit; to an other the
operations of great works; to an other Pro
phesie, to an other discerning of spirits, to an
other diversities of tongues, to an other, the
interpretations of tongues: and al these things
wrought even the self same Spirit, distributing
to every man severally as he would,

c Heb. 2. 3.

4.

d 1. Cor. 12

9. 10. 30.

11. But these spirituall gifts, though
they were powred out upon many; yet are
they not, neither ever were given vnto al. as
is written; e Are all doers of miracles? haue all
the gifts of healing? doe all speake with tongues?
do all interpret? Agayn, to all that haue them,
they are not seales of the adoption of Sons; for
men haue f prophesie and know al secrets & f
knowledge: if they haue all faith, so 2.
that they can remoue mountayns, and haue
not Loue, they are nothing. Yet is this g ma
nifestation of the Spirit giuen to euery man

e 1. Cor. 12

30.

f 1. Cor. 13

g 1. Cor.

12. 13

to

to profit withall: and as the Apostles were the Gods witnesses concerning the things which were

- a* Act. 5. they sayd, so *a* was the Holy Ghost, whom
 32. God gaue to them that obeyed him. the Spirit
b 1 Iob. 5. rit was one *b* of the three witnesses on earth
 8. as the Apostle Iohn saith.

12. As the misterie of Christ was reuealed
c Eph. 3. 5. led *c* to his holy Apostles, and Prophets by the
 the Spirit. and they preached the Gospell vnto
d 1 Pet. 1. to others, *d* by the holy Ghost sent downe
 12. from heauen, and as the ordinary permanent
 officers of the Churches, are made overseers
e Act. 20. *e* by the holy Ghost, to feed the Church of
 28. God: so by the hearing of faith preached, doe
f Gal. 3. 2. men *f* receiue the spirit, which God openly
 shewed, when while Peter yet was speaking,
g Act. 10. *g* the holy Gh: fell on al them which heard the
 44. word. And as by the worke of the Spirit, the
 the word is receiued & beleued so is the same
 also *h* obeyed, kept and retained *i* through
a 1. Pet. 1. the holy Ghost that dwelleth in vs.
 22. The Sacrements also haue by him their effect
i 2. Tim. 1 in vs. as it is written, *k* by one Spirit are wee all
 14. rised into one body, whither Iewes or Greeks, whether
k 1. Cor. bond or free, and haue been all made to drincke
 12. 13. to one Spirit.

13. And hauing thus our new birth, calling
 vnto, and stablising in the faith, by the
 worke of the holy Ghost; we are further by
 him confirmed, comforted, emboldned, and
 assisted, in all our spirituall battels against Sa-
 tan, this world and our owne corruptions.
l Eph. 3. 16 For we are *l* strengthened by Gods Spirit

the inner man. and being armed with the sword of God which is the sword of the Spirit, we stand fast; and though the enemy come like a flood, yet *b the Spirit of the Lord shall drive him away*, as saith the Prophet. And in rebuking the world, he useth great boldnes, convincing *c* them of sinne, and of righteousness, and of judgement: so that Gods seruants are full of power'd *by the Spirit of the Lord* and of judgement, and of strength, to declare vnto the people their transgression, and their sentence; an example whereof we may see in *e* Paul, who being full of the holy Ghost, set his eyes vpon Elymas the sorcerer and sayd, *O full of all subtilty. & all mischief, child of the Devil, enemy of all righteousness; wilt thou not cease to pervert the straight wayes of the Lord? Now therefore behold the hand of the Lord is vpon thee, and thou shalt be blind. and not see the sun for a season.* And this courage the Saintes haue shewed before Princes and Potentates of the earth; as may be seen in *f* Zechariah son of Iedaja, who being clothed with the Spirit, rebuking the transgressions of the people was therefore stoned with stones, at the commandment of the King. For the *g* Holy Ghost teacheth them in that hour what they ought to say, wherefore they are to take no thought how or what to answer, but resting vpon the ayde of Gods Spirit, doe boldly say *I will speake of thy testimonies [Lord] before kings, and will not be ashamed.*

14 But in the Saintes themselves, the
M spirit

a Eph. 6: 17.

b Esa. 59. 19.

c Iob. 16. 8. 11.

d Mic. 3. 8.

e Paul. Act 13. 9. 10. 11.

f 2. chro. 24. 20. 21.

g Luk. 12. 11. 12.

b Psal. 119. 46.

the Spirit is most mighty in operation for the subduing of their affections, and confirmation of their soules and spirits in the love and fauour of God. For whereas before time some of them were fornicators, idolaters, theues, covetous, extortioners, or giuen to other like vices *a* now they are washed, they are sanctified, they are justified in the name of the Lord Jesus, and by the Spirit of God.

a 1. Cor. 6. 9. 10, 11. And whereas they were fleshly, *b* hauing not the Spirit, they walked after the *c* flesh, and *d* Rom. 8. 5, 8, 13. savored the things thereof, and could not please God, but were subject vnto death: now *e* vers. 11. he that raised up Christ from the dead, doe also quicken their mortal bodies. *d* because that his Spirit dwelleth in them; and so fulfilled that Which in figure God said of old vnto Israel; *e* *Exe.* 37. 13. 14. *Ye shall know that I am the Lord, when I haue opened your graues. o my people, and brought you vp out of your sepulchres. and shall put my Spirit in you and ye shall liue.* Who then liuing in the Spirit, doe also *f* walke in the Spirit; and by it doe *g* mortifie the deeds of the body, not *h* fulfilling the lusts of the flesh which they have crucified. but bringing forth the fruits of the Spirit, which are loue, joy, peace; long suffering, gentlenes, goodnes, faith, meeknes, temperance, for when the Spirit is powered upon them from aboue; then the wilderness becometh a fruitfull field. *i* Gal. 5. 22. *k* Isa. 32. 15. saith the Prophet.

15. And God which hath promised to power water vpon the thirstie, and floods

upon the drie ground, to a power his Spirit *a Isa 44.3*
 upon the Seed of his Church, and his blessing
 upon their buds; wil not onely *b* giue the Ho- *b Luk. 11*
 ly Ghost to them that desire h m; but also con- *13.*
 renew his gifts and graces for the asurance of
 their harts; so that they shall not labour in
 vain, nor bring forth in fear, because *c* they ar *c Isa. 65.*
 the seed of the blessed of the Lord, and their *23.*
 buds with them. The loue of God is *d* shed *d Rom. 5.5*
 abroad in their harts, by the holy Ghost which
 is giuen unto them, & by him *e* are they sealed *e Eph. 4.*
 unto the day of redemption; the same Spirit *f* *30.*
 beareth witnesse with their spirits that they ar *f Rom. 8.*
 the Sonnes of God: and hereby they *g* know *16.*
 that they dwel in God, and he in them, be- *g 1 Iob. 4.13*
 cause he hath giuen them of his Spirit, which
 is as a *h* pawn or earnest in their harts, whereby *h ap. 3.11*
 they do not onely behold the glory of the *2 Cor. 1.22*
 Lord with open face, but are *i* changed into *i 2 Cor. 3.*
 the some image, from glory to glory, as by *18.*
 the Spirit of the Lord. And this Spirit which
 they haue receiued, is not the Spirit of bon- *k Exod 19*
 dage to fear again, (as at the *k* giuing of the *16. & 34*
 Law, and looking upō Moses face) but is the *30.*
 Spirit of *l* adoption of children, whereby *l Rom 8*
 they cry Abba Father, euen the Spirit of his *15.*
 Son Christ, *m* which God hath sent into their *m Gal. 4.6.*
 harts, because they also are sons, and the *n Gal. 3.*
 blessing of Abrahā is come upō them through *14.*
 Christ I: So Gods good Spirit *o* leaderth them *o Psal. 143.*
 into the Land of righteousness, and this is a *10.*
 part of his couēant with them, that *p* his Spirit *p Isa. 59.*
 which is upon them, and his words which hee *21.*

hath put in their mouth, shall not depart out of the mouth of them or their seed, or their seeds seed for euer. Neither will he hide his

a **Eze. 39.**
29.

face any more from them *a because he hath poured out his Spirit upon the house of Israel, as he hath promised by his prophet. From all which procedeth vnto the Saints unspeakable peace, comfort and joy which they finde and feel both at the receiuing of the word, (as the apostle saith bye receiued the word in much affliction with joy of the Holy Ghost;) and in the obedience ther vnto in the kingdom of God; which*

b **1 Thess 1**
6.

c **Rom 14.**
17.

is *c* righteoufnesse, and, peace, and joy in, the holy Ghost,

16. Amongst other benefits which the Spirit affordeth, this is one speciall, that it helpeth the Saints infirmities in prayer who know not what to pray as they ought, but the Spirit it selfe maketh request for them with sighs which cannot be expressed; and the request which he maketh is according to the wil of God who searcheth the harts, and knoweth what the meaning of the Spirit is.

d **Rom. 8.**
26 27.

17. But that the Saints be not deceived, and led astray from the truth, by any tradition, suggestion, vision, reuelation, or other meanes whatsoever, as from the Spirit of the Lord; our Sauiour hath giuen us a rule, to discern the worke of his Spirit, from the delusion of Satan; which is this, that his Spirit *espeaketh not of himselfe, but whatsoever he beareth witness speaketh: that he glorifieth Christ, for he receiveth of Christs, (& all things that the Father hath are Christs)*

e **Iob. 16.**
33 34.

f **for 15.**

Christ) and sheweth it unto Christians. Therefore is he the Spirit of truth, and leadeth in *a ver. 13.* to all truth, because he teacheth nothing but according to the word of God, which word is *b Iohn. 17.* truth. And by that word must all spirits be tried; by it may be discerned the Spirit of truth from the Spirit of error: and Iosua, *c Deut. 34* though he were full of the Spirit of wisdom; *9,* yet was charged of God to attend vnto the *d Ios. 1 7-8* book of the Law, (for his direction,) to observe and doe, according to all that was written therein. *e Exod. 31.* 3-4.

18. Finally, the Spirit of God hath generally in all things wrought much & mightily in and by the Saints. With this was Bezaleel filled, in *f Numb. 11* wisdom & in understanding, & in knowledge, *25.* and in all workmanship, to finde out curious works for the Lords Tabernacle; with this were *g Deut. 34* the severall Ancients furnished for the government of Israel, & prophesied. With the wisdom *18. 20.* of this spirit, was *g Iosua* full, after that Moses had put his hands vpon him, and given him of his glory, when he ordained him to be his successor in the kingdom. And what should I *h Iudg. 3.* speake of all the Iudges, as of Othoniel, of *10.* Gedeon, of Iephth & of Samson, upon whom *i שבח* *11. 29.* the Spirit of the Lord came, & clothed them. *13. 25.* Strengthened them, and prospered vpon them; *14. 6.* whereby they went boldly vnto great battels. *19.* overcome their enemies, and rent the wilde beasts that roared vpon them. The prophets *k Eze. 2.* also the Apostles, were carried and guided by *3 14.* the Spirit, in their wayes words, and works, *24. 37* 1.

17.8.29. taught whom for to goe to; and from whom
 39 & 10. to refreyn; and had great intelligence of things
 19.20. & a for to come; and in every citie; the b Holy
 13.2.4 & Ghost witnessed, such things as Gods wisdom
 16.6.7. & saw good to reuele. So that the helpe which
 20.22. & the Spirit ministreth to the Saints, is infinite
 21.4. and incomprehensible; and they may say to
 a Act 11, the Lord with the Prophet, c why shall I go
 28. from thy Spirit? for loe, the wisdom of God
 b Act 20. powreth out her Spirit unto them, and mak-
 23. eth them vnderstand her words: this e Oyn-
 c Psal. 139 ment they haue from him that is holy, and doe
 7. know all things: through the power of the Ho-
 d Pro. 1.23 ly Ghost they abound in hope; by the com-
 e 1. Iob. 2, fort of the Holy Ghost, they and the e Church-
 20. es of them are multiplied and by him the
 f Rom 15 offering vp of the Gentils, (by the ministry of
 13. the Gospell) is sanctified: and whatsoeuer good
 g Act. 9 31 thing is done among Gods people, is not by a
 h Rom. 15. army nor strenght, but i by the Spirit of the
 16, Lord of hosts. without which k no man can say
 i Zach 4 6. that Iesus is the Lord.
 k 1. Cor 12, 19. Thus are the Saints of God, aduanc-
 3. ed to honour and dignity, aboue all people
 l 1. Cor 3. on the earth; being themselues the l Temple
 16. of God, and hauing his Spirit dwelling in them
 m 1. Iob 1. 3. injoying a most holy and happy communion,
 n 2. Cor 13 with the Father, and his sonne Iesus Christ, and
 43. with n the Holy Ghost; the grace & peace &
 comfort wherof rasset al vnderstanding, and
 can no way be sufficiently express'd, by the
 tongue or pen of man. And this holy com-
 munion with his people God shewed of old by
 i proph

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Prophet, in these gracious words, *a* I am with a Hag. 2:
you saith the Lord of hosts with the b word, by 5.6.
whom I covenanted with you when you came out of b Christ.
Egypt; and my Spirit remayning among you Ioh. 1.1:
have you not.

*All thy works prayse thee o Lord; & thy
Saints blesse thee. Psal. 145. 10.*

CHAP. XIII.

*How the feresayd Communion and Peace between
God and his Saints, is sometimes interrupted by
their syns: What unrest and trouble, they then
feel in themselves, and how their
ancient Peace is renewed.*

BECAUSE there is c no man just in the earth *c Eccl. 9.*
that doth good and sinneth not; and whiles *21.*
men dwel in these houses of clay, they be *2. Chron.*
compassed about with their owne infirmities *6. 26.*
tempted of their owne coucupiscences, and
besett with Devils, that alwaes lie in wayt to
entrap and devour: it falleth out, that the
Saints of God are not onely assaulted, but
oftentimes foyled by their enemies, and doe
fall into snares, and loathsome trespasses wher
by God is dis honored, the Denil delighted,
and their owne hearts Wounded and dis-
tressed.

2. For our knowledge in this life, is
band in part; so that through error and igno- *d 1. Cor. 13*
rance we oft doe amisse, neyther can any *9. 12*

12. man a vnderstand or descerne those errors
b 1am. 4. 1 Our affections and lusts are not fully subdu-
c Gal. 5. 17 ed, but doe yet b warr in our members; the
d 1Pet. 2. 11 fles h clusteth against the spirit, and these
e Rom. 7. 23 lusts fight against the fowle, and ar as a e law
f vers. 18. in our members, rebelling against the law
g 1am. 3. 12. ovr mind, and captiuating us to the law
h Prov. 20. syn which is in our members. Our strength
i Gen. 9. 21 is infirme, and though we would doe good, yet
k 2Sam. 11. we find we no meanes to performe it. Our
l 4. enemy Satan, is both subtile and strong, and
1 Kin. 11. seeketh dayly to circumuent vs, and often
1. 2. 3. 4. preuaileth through our weakenes and unbeli-
12 Chro. 32. nessie, that in g many things wee syn al, and
25. no man can say b I haue purified my hart,
m 1 Chren. 3. I am clean from my syn.
21. 1. 2. 3. 4. 3. Sometime the pleasures of the flesh
n Luk. 15. do bewitch and drawe vs into greivous offen-
13. 17. ces: drunkennes, k adultery, fornication, man-
o Deut. 32. der, and idolatrie it selfe, sometime the ble-
18. 25. sings of God vpon vs, do make vs proud, our
p 1Sam. 25. hearts are lifted vp, we commit m vainglo-
13. 21. 22. rious actions, forgetting n our selues, and
31. 32 33. God that begat vs, evē forsakeing the Rock of
34. our saluation sometime our affections are so
2 Chro. 16. stirred, that we fall in to intemperance p both
10. Psal. in word and worke, not oely against men but
106. 32. 33. euen g God himselfe sometimes fears, doubts,
Aet. 7. 9. dangers, thretnings, & afflictions, do r dunt
Gen. 49. 7. & discourage vs making the hart to faint,
q Ion. 4. 1. 4 the tongue to deny, and for-swear the truth,
26. 70. 72. 74. the hands t to worke impietie; our faith to
9. Eccl. 14. 10. Isa. 7. 2. Mat. 14. 30. 31. Ma
Ex. 32. 2. 4. 22. 23. Eccl. 1. 26. 56.

about measure, neither remember iniquitie
for euer, purge thou us with hyssop and wee shall be clean, *a* wash vs and wee shall be
whiter the snow; make us to heare joy & gladnesse, that the bones which thou hast broke
may rejoyce, turne us againe o God of hosts
and cause thy face to shine, that wee may be
sued.

8. When thus we shall submit our selues
vnder the mighty hand of God, and drawing
waters from the well of our hearts, *b* shall
power them out before the Lord: when wee
shall confesse our iniquities, and in faith aske
mercie at his hands, hungry and thirsting
after his righteousness, and *c* braying for it as
the hinde for the rivers of waters: the Lord
will *d* repent towards his servants, when he
seeth that their power is gone; he will *e* power
water vpon the thirstie, and floods vpon the
drie ground, & will say unto vs, *f* Feare not for
I am with you, be not afraid, for I am your
God, I will strengthen you and help you and
sustayn you with the right hand of my iustice;
though *g* our sins were as crimson, they shall
be made white as snow, though they were red
like scarlet, they shall be as wool, for a litle
while I have forsaken you, *h* but with great
compassion will I gather you. for a moment
in anger I hid my face from you for a litle
season, but with euerlasting mercy haue I
had compassion on you sayth the Lord your
redeemer. Then shall we see in the black
cloud of our tribulations, The *i* bow of
of

Psal. 51.

a 7. 8.

Psal. 80. 3.

7. 19.

b 1 Sam. 7.

6.

c Lam. 2.

9.

e Psal. 42.

1.

f Deu. 32.

36.

g Isa. 44. 3

h Isa. 41.

10

Isa. 1. 18

Isa. 54. 7. 8

i Gen. 9. 13

14.

of the Lord euen himfelfe Will appeare with fre
a Exer. 28 the *a* rayn bow about his throne, the token of our fo
Rev 4. 3 his couenant of grace, which he remembreth ed l
b Isa. 54. 9 & as fware he that the waters of Noah fhould and r
10. no more goe ouer the earth, *b* so fwereth he Pre-ft
not to be angrie with vs nor rebuke vs, though s we
the mountaines remoue & the hils fal downe, more
yet his mercy shall not depart from us, nor the heat
couenant of his peace fall away. all te
Hof. 6. 1. 2. 6. Thus God which had wounded vs bindeth
c Pfa. 147. vs vp; after two dayes [troubles] he reviveth
3. vs in the 3 day he raifeth vs vp & we liue in 10
d Zec. 1. 12 his figh; *c* he healeth our brokē harts, bindeth him v
13, vp our fores. For Christ our mediatour, thar on him
e Isa. 32. 2. Angel of the couēant, hath asked for us mercy him
f Mai. 14. of God his Father who was so lōg displeased wrast
24. 26, 27. with vs, & *d* the Lord hath answered him with him g
32. good and comfortable words; this man is vn- weak
g Isa 43. to vs, as *e* an hiding place from the wind, and by ft
25. as a fecret from the tempeft, as rivers of wa- pre-u
b Pfa. 51. ters in a drie place, and as the f shadow of a And
12. great rock in a Weary land. And though our of pr
i Isa 61. 3. bark hath been tossed in the fea of afflictions fully
k Pfa. 103 where Christ himfelfe seemed f to vs a fpright him,
5. & made us a fraid; yet now his gracious voye heale
Isa. 40. 31. doth comfort vs, and his prefence ceaseth all from
l Job. 33. winde and tempeft. It is he even he that *g* put comp
23. teth away our iniquities for his owne fake, fore
and remembreth not our finnes; but refto- and
reth to vs the *b* joy of his faluation, giueth vi chaf
bewtie for afhes, the oyle of joy for mōrning W
the garment of gladneffe for the fpirit of hea- with
tineffe, fo that *k* our youth is renewed, and we bout
lift up the wings as the Eagles; our y fief h is

CHAP. XIII.

191 aPsa. 148. 3.

with fresh as a child's strength is a increased in b Rom. 7. 1
 en of our sowles, and being now as widdows divor 2, 3, 6.

breth b from our sinns, deliuered from that law
 and retured to our Fathers howse like the c c Leu. 22. 1.

h be preists daughters we eat of our Fathers bread 13
 ough as we did in our youth; we shall feel no d d Isa. 49.

yne more hunger, nor thirst, neyther shall the 10
 r the heat smite on vs, nor the sun; God wipeth e e Rev 21. 4.

all tears from our eyes, there is no more death f f Gen. 4. 1.

nor sorrow, nor crying, nor payn; for the first 2. 3. 4.
 things are are passed. g Gen. 32.

10. Having thus after long seeking found f 21. 3.
 him whom our sowl loueth, we take hold v- b Jos. 12. 3.

on him, and leau him not, till we have brought 4
 him home unto us; and after this nights g i Psa. 40. 3.

wrestling with the Angel, we wil not let 3. 51. 14.
 him goe, vntill he bleise vs, an l giue unto 3. 103. 1.

weake Iacob the new name of Israel; for that 2. 3.
 by strong faith we haue power with God and k Psa. 118

preuaile g hauing wept and praied vnto him. 17. 8.

And now he puteth in our mouth, a i new song
 of praise unto our God; our tongues sing joy-

fully of his justice, and our sowles do bleise
 him, which hath pardoned al our iniquities,

healed all our infirmities, redeemed our life
 from the pit, and crowned us with mercy and

compassions, And because we beleewe, there-
 fore we speake and say k We shall not di but liue

and declare the works of the Lord; the Lord hath
 chastened vs sore. but hath not d liured us to death

Wherefore after our agonies and conflicts
 with death terrors with in, and feares round a-
 bout; we repose in Christ our redeemer, who
 hath

hath taken away our finnes, vanquisht all our
foes, put Satan to flight, renewed our Peace,
and quieted our consciences: and then we re-
ioyce and say, *a My soul returne unto thy rest*
for the Lord hath been bountifull vnto thee

a Psal. 116
7.

II. Then giveth he us to see, how in
all these troubles and torments, we haue more
neer communion with Christ, and are by
them made conformable vnto him; for he was
wounded for our *b transgressions*, he was broken
for our iniquities, innumerable *c troubles*

b Isa. 53. 5

c Psal. 40.

12.

compassed him, the finnes of the Elect. which
by imputation were his, tooke such hold vpon
him that he was not able to looke vp; for the
Lord *d* layd vpon him the iniquitie of vs all.

d Isa. 53. 6

9. 10.

though he had done no wickednesse, neither
was any deceit in his mouth, yet the Lord
Would breake him and make him subject to

e Mar. 14

33. 34.

f Luk. 22.

44.

infirmities, so that he felt *e* terrour and ang-
uish, and heavines in his soul euen vnto the
death; his sweate in his agonie was like *f* drops
of bloud trickling downe to the ground, and
his crie vnto his God was, *g why hast thou*

g Mar. 15

34.

forfaken mee? And we in our afflictions doe but
drinck of his cup, and are baptised but with
his baptism; that after we haue suffered with

b Abr. 14.

22.

him, we may also reigne with him, and by
many tribulations *b* must wee enter into his
kingdome.

And he that was thus smitten
of God, and humbled euen to the
death; thus troubled in soul, and left of
his Father for a season; found an yssue
out of all temptations, not for himselfe alone
but

Yea Gods children have in error and blinde
 zeale, persecuted the truth and professors there
 of, even killed Christ himfelfe, and crucified *a AEt. 9. 1.*
 the Lord of glory; as the example of *a Saul & Ec. 3. AEt*
 fondrie other elect Israelites doth manifest. *2. 22. 23.*
 These and many like greeueous syns doe the *29, 36. 38*
 Saincts somtimes fall into through their infir
 mities, (God withdrawing his hand, and lea- *39.*
 ving them to themselves,) besides their igno-
 rances and defaults which multibly dayly: so
 as they surmount in nūber *b the hayres of their b Psal, 40*
 heads. And many times such men lie sleeping *12.*
 in their syns *c long forgetting themselues in c As the for*
 their voluptuous delights; till God awakeneth *mer exam*
 them of his grace, least they should sleep the *ples of the*
 death, and peris h for ever. *Patriarchs*

4. He awakeneth vs sometime by the *shew.*
 sound of *d his word*, knocking at the door of *d 2 Sam. 12*
 our harts; and by his *e Spirit* wherewith he *f 1. 7. 13 AEt*
 striveth in us. some time by *g corrections* and *2, 37,*
 punif hments for our misdeeds inflicted upon *e Neh 9 30*
 our bodies; sometime by *h striking* our con- *f Gen 6, 3. 1*
 sciences with dread dismay and terrour for *g Iob. 33.*
 our sinns, and withdrawing the cheerful light *16. 17.*
 of his countenance from vs, so as we feell not *19. Ec*
 the joy of his spir it, neither have peace in our *Ion. 1. 17.*
 selues; but the comfortable communiō betwē *Ec 2. 1. 2.*
 his majestiee and us seemeth quite to be disa- *Ec,*
 mled and broken. 5. For he withdraweth *b 2 Sam. 24*
 his face and fauour from us, *i kindleth his an- 10. Psal. 38*
 ger against us, and coureth vs as his enemies, *3. 8. 10.*
 the horror of his wrath is as fire; sent from *ileb 19. 11*
 aboue into our bones the curse *k written in k Dan 9. 11*
 the

the law is powered vpon vs, and is as the
a *Psa.* 90. 8 owes of the Almighty, the venom where
b *Psa.* 51. 3 drinketh up our Spirit. He *a* fereth our
c *Lam.* 1. iniquities before himselfe, and our secretes
 14. in the light of his countenance, he setteth
 them also in our owne sight, and our sinne
 before us continually; with his hand he
 bindeth the yoke of our transgressions, and
 with them being wraped and laid upon our necke
 he maketh our strength to fail; bitter thing
 doth he write against us, and maketh us to
 inherit the iniquities of our youth; so as there
 is nothing sound in our flesh because of his
 anger; neither is there rest in our bones because
 of our sin: our wounds stink and are corrupted
 our reynes are full of burning our heart is
 as wax; it melteth in the mids of our bowels
 our bones are parched like an heath, & our
 moysture is turned into a sommers drowth
 so heauy is his hand upon us night and day
 Then cry we out for greife of heart, wee
 rore like beares, and morne like doves; look
 ing for judgment, but there is none; for sal
 uation; but it is farr from vs, because our
 transgressions are many both before him and our
 selues, for which his terrors doe fight against
 us, he visiteth us; euery morning, and trieth us
 euery moment; setteth us as a mark against
 him, so that we are a burden to our selues
 Also when we crie and shout, *k* he sheweth
 our prayer, and is euen *l* angrie against us
 because our *m* iniquities haue seperated be
 tween vs and him; and our sinnes haue hid his
 face

face from us, that he will not heare; so lothsome are our trespasses unto him, so venomous to our selues, is the biting of those fiery serpents.

6. Then are we left comfortlesse and desolate, cast downe in our selues, our soule *aIob 30.15* powered vpon us, and our saluation passed *16.* away as a cloud; we are kept out of the Paradise of God, with the terror of his law and *bGen 3.24* judgments, as with the *b* blade of the Cherubims brandishing sword; we are laid *c* in the *cPsal 88.6* lowest pit, in darkenesse, in the deep where Gods indignation lieth upon us, and we are vexed with all his wayes. We are a reproach to wicked men, who because of our misdeedes *d2Sam.12* do a blaspheme: we are a scorne to the Diuils *14.* who insult at our sinns, cease not to accuse vs *eR v18.10* before God day & night, & hope to have us *fPsa. 38.* in the end: a prey to their teeth. Our flouers *11.* and our friends stand aside from our plague and our kinsmen stand far off. They that should guide and direct vs to Christ, in sted of good *gSon, 3.3.* counsell do often *g* smite and wound vs, per- *h5.7.* securing them whom God hath smitten, *b* and *bPsa. 69.* adding to their sorrows whom he hath wound- *26.* ed. The worme of our own conscience continu- *iIob 9.* ally biteth vs, so as when we would *i* forget our *27.28.* complaint, and comfort our selues; then are we afraid of all our sorrows. knowing that *kIob 10.6* God will not judge vs innocent, who *k* inquireth of our iniquity and searcheth out our sinn *lIob 13.24* yet hideth his face, and reputeth vs for his *mLam.3.* enemies. Thus our soul *m* is farr off from peac *17.18.*

we

we haue forgotten prosperity, sayin^g, Our strength and our hope is perished from the Lord, and *a* wherefore is the light giuen to them that are in mserie, & I se unto them that haue heauy hearts? for our harp is turned into mourning; *b* and our organs, into the voice of them that weep.

a Job. 3. 20

b Job. 30.

31

c Job. 19.

28.

d 1 Iohn. 3

9

e Rom. 5.

20.

f Psal. 77. 6

7. 8.

g Job. 7. 20

b Psal. 130

3-4

i Job. 14.

18^c

k Psal. 143

8.

l Isa. 64.

8. 9.

7. But the croote of the word which is found in us, and the I seed of God which remaineth in us; stirreth up the spark of faith, and suffereth it not to die in these distresses. It bringeth to mind Gods ancient mercies, his faith confirmed, and loue sealed towards vs in Christ; it telleth vs, where sinn aboundeth, grace doth abound much more. Then remembring our song in the night, communing with our owne hart, and our spirit lerching diligently, we say, *f* Will the Lord as bene himselfe for euer? and will he shew no more fauour, is his mercy clean gone for euer? doth his promise fail for euermore? hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? we haue sinned, *g* what shall we doe unto thee O thou preseruer of men? If thou streightly marketh iniquities, Lord who shall stand surely then the *i* mountaine would fall and come to nought, and the rock would be removed from his place; neither shall any *k* that liueth be justified in thy sight, but mercy is with thee; that thou mayst be feared, And now Lord thou art our *l* Father; we, are the clay, and thou art the Potter, Wee all are the worke of thine hands; be not angry O Lord about

but for us whose surety he was, who therefore haue this hope for an ancker to our soules that as we now suffer with him, so shall wee also reigne with him; notwithstanding that for the present wee are brought into the dust of death.

12. After this, admiring the mercies of our God, and the vnserchable depth of his counsels, who worketh and turneth althings, even our owne sinns vnto our good; who lea-
deth vs in such wayes and wildernesses, where
fyere a serpents and scorpions are, and a *Deut. 8.*
drought without water, which maketh vs fol- 15.
low him when his way is in the sea, and his *Psal. 77.*
pathes in the great waters, and his footsteps 19.
are not knowne, in all Which dangers he de-
fendeth vs, and afterwards bringeth vs into his *2. Chron.*
rest: we say the Lord dwelleth in a darke- 6, 1,
cloud; Verily thou o God hidest thy selfe, o *Isa. 45.*
God the sauiour of Israel; how unsearchable ar 15.
thy, judgments, and thy wayes past finding
out, Then minding our frail estate in this flesh
how wee are a soule under sinn, and doe tref- *e Rom. 7.*
passe against God euery day, and cannot doe 14. 15. 18
the good that wee would: Wee abase our
horne vnto the dust, and by repentance doe
die daily, washing Christs feet with our teares *f 2. Cor. 5.*
knowing that notwithstanding the Communion 6.
that wee haue with him here by faith, yet are
wee but strangers and pilgrims on earth, and
whiles we are at home in the body, we are ab-
sent from the Lord; whiles our flesh is vpon *g Iob. 14.*
vs we shalbe sorowful and whiles our soule is in 22.
vs, it shal mourn. N

- a* Isa 35.3. Therefore *a* strengthening our weake hands
Heb 12. 12 and comforting our feeble knees, we make
 13. streight steps unto our feet, being carefull and
 circumspect least Satan further circumuent vs
 seeking to make an end of our saluation, with
b *Phi* 2. 12 *b* fear and trembling. giuing all diligence
e 2. *Pet* 1. 5. ioyne vertue with our faith, and to make our
 11. calling and election sure; for behold *d* the righte-
d *Pro*. 11. teous haue for [thevr sinnes] recompence in
 31. the earth and are scarcely saued, where shall the
 1. *Pet*. 4. shall the ungodly and sinner appeare? but we
 18. which beleev in Christ, expect with patience
e *Psa*. 55. our full redemption. and as we have *e* cast our
 22. burden on the Lord, & *f* committed our poore
f *Psa* 10. 14 soules vnto him; so we are perswaded that
g 2 *Tim*. 1. he is able to keep that which is committed
 12. to him against that day, euen to *b* keep vs from
b *Iude*. uer. we fall not, and to present vs faultles before
 2. the presence of his glory with joy; where we
 shall always behold his face, and being quite
 freed from our sinnes. and from all possibility
 of ever sinning more; shall perpetually serue to
 honour him, with his Angels at his right hand
i *Psa* 16. 11 where *i* pleasures are for ever more.

*He that walketh in darknes, and hath no light,
 let him trust in the name of the Lord, and stay
 on his God. Isa. 50. 10.*

CHAP. XV.

*Of the Communion that the Saints haue in this
 life with Angels.*

THe name of Angel, which is in English
a Messenger, is in the scriptures attributed

red, 1. to our Lord Christ; 2. to the spiritus 16,
all creatures in heaven. 3, and to some certain 1 Cor. 10. 9
men on earth, imployed in the message and 1 Ex 23. 20
service of God. 1.

2. Christ, is the Angel whom God a b Isa. 63. 19,
sent to bring Israel out of Ægypt, in whom b c Exo. 34.
Gods name is, and is therefore caled the An- 14.
gel c of his Face or presence, euen the Face of God d Mal 3. 1
in selfe; the d Angel of the covenant, whom the e Gen. 48
Israelites desired; the Angell that e deliuered 16.

laacob from all euill; the Angel that f dwelt אלו Goel
in the bush, whiles it burned and was not con a Redemer;
sumed; who Was the God of Abraham Isaak the title of
& laacob; the g Angel Iehonah who embold- Christ,
ned Gedeon to b attel against the Madian rs, f Deut. 33
and was with him in the same, the Angel with 16.

the Goldē censer b that giueeth many odours Exo. 3. 2. 6
to the prayers of all Saints, and out of g Iudg. 6.
whose had the odours with the prayers goe vp 12. 14 16.
before God in his throne. he is no created An- 16.

gel, but the i creator of Angels, and all other b Reu. 8. 3. 4
things in heaven and earth: therefore is he i Col. 1. 16
the k Archangell, the l head of all principalitie k Iud. ver 9
and power the m first of the cheif Princes, e- l Col 2. 10

uen n Michael our prince, whom o al the An- m Dan. 10.
gels of God do worship. Of him and our 13, n Reu.
communion with him is before spoken. 12. 7. Dan.

3. The ministers of God, though men on 10. 21. o
the earth yet for the service wherein they bee p Heb. 1. 6
imployed are caled Angels or Messengers. Such q Mal 2. 7.
were the Priests in the time of the Law, as Ma Mat 11. 10
luchy intitlenth them; such was q Iohn Bapt- r R 11. 20
ist, and such as are Christs ordinary ministers c. 21. 26,
the, 1. Angels of the Churches. Of whom it and often in
remaineth that book

remaineth to be spoken other where.

a Dan 7. 4 The blessed Spirits which are about
10. the throne of God, where **a** thousands thou-
b 2.Sam. sands minister unto him, and ten thousand
14.20. thousands stand before him, these heavenly
c Psal.103 creatures being often sent forth into the
20. world on Gods message: are therefore most
d Col.1.16 properly and usally called *Angels*. Of these
e Dan.10 doe wee treat in this place. These are **b** wise
13 and **c** excel in strength, and in al ready and
f Psal.8.5 swift performance of the will of God; The
97.7. are **d** Thrones; Dominions, Principalities
with Heb.1 and powers, they are the **e** cheife Princes
6.32.6.7 boue al the Princes of the earth; and the tri-
21 Kings . of **f** Gods is giuen unto them; God imparteth
22.19.20. to them his counsels and, vseth their minis-
Zach.1.10 terie in the goverment of the world.
11.3c. 5. These heavenly creatures, are parties
b Chap. 4 the communion of the Saincts, as is **b** befor
Seft.3. touched; for they and wee haue all one hea-
i Col.2.10 ; which is Christ, and are all k elect to be
1.18. takers of the glory of God for euer, But be-
k 1.Tim.5 cause they are / spirits, and haue not flesh and
2.1. blood as wee; therefore the fellowship be-
l H b.1.7. tween them and us is spiritual, to be learned
m Heb.1.1 out of the scriptures, and descerned by faith
 not by eie sight. Againe God hath in ages
 past, before the incarnation of Christ, em-
 ployed them outwardly in reueling his will
 vnto men, then in these last dayes he doth
 since he hath opened vnto vs the whole my-
 rie of his counsel, by his Sonne. Yet as
 the giuing of the Law, when the Lord came
 from mount Sinai, & rose vp from Seir

his people, he came with *a* ten thousands of *a* *Don. 33.2*
 the Saincts: so in the time of the Gospel, *b* *Zech. 14*
 when his feet stood on the mount of Olives, *4.5.*
 the Lord our God came, and *b* al the Saincts *c* *Mar. 1.13*
 with him, to doe him worfhip *c* and minister *d* *Rev. 5.*
 vnto him; to gaurd *d* his throne and Church; *11*
 and to be sent forth in ministry *e* for their *e* *Heb. 1.*
 fakes which shalbe heyres of saluation. *14.*

6. Somtimes the Angels appeared in visi- *f* *Gen. 18.2*
 ble formes of men, and for a while so conver- *Eccl. 19*
 sed with men, eating and drinking, and talk- *1. Eccl. Heb*
 ing familliarly of the matters where about *13.2.*
 they were sent; as in the historie of Abraham, *g* *Isa. 6.2.*
 and Lot is to be seen, Somtimes they apeare *6.7.*
 in more glorious shapes, like *f* winged crea- *Dan. 8.15.*
 res, and so would treat with men about their *17. Eccl. 9.*
 afaires vocally: but their celistial majestie, the *21, 22.*
 much daunted the Sons of Adam. Somtimes *b* *Gen. 28.*
 they apeare, *g* but spake not; and again som- *12.*
 times they spake when no mention is made of *i* *Act. 8.26*
 their apearin, .

7. The causes also *k* *Gen. 18*
 and effects of their appearing, were many & *10. 17. 20*
 weightie, for by them Abraham was told of *l* *Iudg. 13.*
 the *b* Birth of Isaak; and the destruction of *m* *Luk. 1.*
 Sodom; Manoah & his wifc, of *i* the birth of *13,*
 Sampson; Zecharie, *k* of the birth of Iohn Bap *n* *Luk. 1.*
 Mary, *l* of the conception, and the shep- *30. 31.*
 herds, *m* of the birth of our Lord Christ; the *o* *Luk. 2. 10*
 women, *n* of his resurrection; & the, Apostles; *p* *Mark. 16*
 of his second coming at the last day, by them *1. 5. 6.*
 Zecharie was *p* certined of the restauration of *q* *Act. 1. 10*
 Ierusalem, Daniel *q* was informed of the state *11*
 the Church frō his time to Christ; & Iohn of *r* *Zech. 2. 3*
 the estate therof, frō his dayes to the worlds *4.*
11. 7. 10. 16. Eccl. 3. 13. 15. 17. Eccl. 9. 21. Eccl. 10. 5. 6.

- a Gen. 19.* end. By them Lot *a* was deliuered from the
b Dan. 3. ning of Sodom; Shadrach, Mef hach, and
 28. bednego, *b* from the fyrie icornace; Daniel
c Dan 6. 22 from the Lions mouthes; and Peter, *d* out
d Act. 12. Herods pr ion. By them, Abrahams seru
 7. *Ecc.* was eguided in his journey; Philip, was direct
e Gen. 24. to goe *f* and *y* reach to the Eunuch; Paul
 7. 40. the Macedonians; Iaacob was encouraged
f Act 8. 26 in his going toward and retourning from Ma
 29. sopotomia, Eliah, was *i* refres hed with food
g Act 16. 9 his flight from Iezebel; Ioseph *k* was coun
 10. led to flee with Christ, from Herods perfec
b Gen. 28. tion; and Paul *l* was comforted against per
 12. *3. 2. 1* of shipwrack. their min sterie was used at
 2. 11. 24. the giueing of the fyrie law on mount Si
i 1 Kin. 19 their melodie was heard at the *n* birth of
 5. 6. 7. Lamb, that reigneth on mount Sion; and the
k Mat 2 13 stil sing loud o his praises about Gods throne
l Act. 27. and they *f* halbe the haruist men to *p* reap
 23. 24. earth and to seuer the bad from among
m Gal 3. 19 just, at the end of this world.
Act. 7. 53. 8. They ar Gods powerfull instrument
n Luk 2. 13 as for smiting *q* the wicked with scere diseas
 14. so for the help and healing of our sicknesse
o Reu 5. 11 when it pleaseth God so to mploy them, as
 12. peareth by that famous miracle, often wrought
p Mat. 13. in the poole at Ierusalem, whose waters
 39. 41. *E* Were at certaine times troubled by an Angell
 24. 31. after which stirring, who so first stipped in, was
q Psa 78. 49 made whole of whatsoeuer diseale hee had
Act. 12. 32 In memory of which heavenly grace the place
r Iob. 5. 2. was caled. Beth-es da, that is the house of
 4. *Ecc.* bountifullnesse or mercy.

9 And although uow 2 days they

pear not uisibly, nor afford us such outward
 help: yet are these heauenly messengers, stil se-
 cretly imployed for the safe gaurd and benefit
 of the Saints. For who so dwelcth in the se-
 cret of the most high, and lodgeth in the sha-
 dow of the Almighty; ouer him (as the *a Psal a Psal. 91.*
 mist sayth) God giueth his Angels charge to *1. 11.*
 keep him in all his wayes: yea euen unto *b lit- b Mat. 18*
 the childrenen doth their care extend, and as *10.*
 the embroyded *c Cherubims* enuironed the *e Ex. 26. 1*
 Tabernacle, so doe those heauenly souldiers
 compasse and gaurd Gods true tabernacle the
 Church. and whereas we are in danger two
 manner of wayes, 1. by our own infirmity, 2.
 and our enemies might and subtiltie: these *d d Dan. 4. 14*
watchmen and guardians *e* of our saluation, do *e Heb. 1. 14*
 succour vs in both. For as the mother, carieth *f Psal. 91. 12*
 in her armes the child which cannot wel goe; *g Psal. 34. 7.*
 so these do fbeare us vp in their hands, that we *h 2. King. 6.*
 hurt not our foot against a stone; and when we *17.*
 are besieged by our foes, these *g* pitch round *i Gen. 2. 1*
 about vs, and deliuer vs; being as a bulwark *k Dan. 10.*
 betwixt the fiends, euen all our enemies, and *20.*
 vs. So that if God gaue vs to see with the eye *l Psal. 53. 1*
 as we are taught to beleev by faith; we might *5. 6.*
 behold with Elifhaes seruant *b* the mountaines *m Isa. 37.*
 to be full of horses and charrets of fyre rovd a- *21. 36.*
 bout vs: and would say with Iacob, *i This is*
Gods host. Neither do they onely saue us from
 peril; but as heauenly warriours that excel in
 strength, they *k* fight against our enemies, pur-
 suing and *l* scattering them as chaff before the
 winde; like as at Hezekiahs prayer, *m* an An-
 gel came and killed 185. thousand of his foes

And as they attend vpon vs in our life, so doe they also at our death; being sent to fetch our flitting soules, and carry them into *a* Abraham bosom, in the Paridise of God.

a Luk. 16. 22. *b Iob. 1. 6.* *c Psal. 10. 3.* *d Rev. 7. 11.* *e Rev. 6. 11.* *f 12.* *g 1 Pet. 1. 12.* *h Eph. 3. 10.* *i Lu. 15. 7.* *j Tim. 1. 21.* *k Psal. 104. 4.*

IO These things as those blessed spirits the *b* sons of God, do at the commandement of their heavenly father, credily and cherefully, for his elect: so also as they beholders of our wayes & conuersion, and affected (after their spirituall manner) with the things they see in vs. For they are, even the thousand thousands of them, as about Gods throne so about the four liuing creatures & the 24 Elders together with them magnifying Christ the killed Lamb. and prostrate on their faces do worship God, and give glory vnto him for ever more. Into the celestiall mysteries reueiled by the Gospel, they have a desire to look, because God hath by his church *g* made known his manifold wisdom unto them. Louing also they are glad and desirous of our good; as appeareth by their glorifying of the Lamb that was killed for vs, not for them; and by the joy which they haue, when any one of vs conuerteth from our sinne; as Christ *h* hath shewed. Witnesses they are with the Lord, of the charges and corrections laid upon vs, for the obseruing of our duties; as by the Apottle to Timothee, wee be taught. Wherefore we ought holilie, righteously, and soberly to carry our selves, in all our actions; seeing we are a spectacle to those heavenly *k* Flames and are to come to the great assemble

assembly of innumerable of them; yea the Apostle seemeth to require of *a* women, modest and submissiue attire, in respect of them.

II. Al this notwithstanding, we must take heed, both of superstition, and curiosity about them; for we are forbidden of God the *b* religion, or worship of Angels: which when John for the revelations shewed him would haue don; the Angel refused, and said, *See thou doe it not.* If therefore we haue need of succour let us pray unto *c* our Father, and he can send us legions of them, and if we would giue thanks for their help, and offer a sacrifice (themselues *d* haue taught us, to offer it to the Lord; whose seruants they are euen *e* fellow seruants with vs; though much more excellent, able, and obediēte. He it is, that sendeth them forth, for our sakes, which are heys of saluation, he also will change this our corruptable estate, and cloth vs with immortalitie, and make vs *f* equal to those holy Angels, and giue vs a place *g* among them whose communion, at that day, we shal fully enjoy, together with them seruing our God, and lauding his maiestie. in his owne blessed presence for ever.

a Heb. 12.

22.

q 1. Cor. 13

10.

c Col. 2. 18.

p Rev. 22.

8. 9

e Mat. 26

53.

f Iudg 13. 16

g Rev. 22. 9

b Luk. 20.

36.

z ech. 3. 7

The Angel of the Lord pitcheth round about them that feare him, and deliuereth them, *Psal.* 34. 7.

*How the Saints on earth, are caled
to a holy Communion among
themselves.*

GOD who hath chosen and caled vs in
Christ from this world, and fellowship
of all wicked ones therein, to be his,
and to serue him: hath further required
at our hands, that we which are caled, should
not liue alone, or asunder by our selues, but
joyne together, and so entertaine, and nourish
a louing and holy Communion one with
other, in the vnitie of the faith and Spirit, by
the bond of peace. For man is made a soci-
able creature; and when he was in his perfec-
tion; God saw and sayd, it was *a* not good for
him to be alone, and therefore made him a
help meet for him: but after, when we were
corrupted, there was much more need of fel-
lowship on with an other for our mutual help
and comfort. And many are the benefitis
which we reap herby; euen as on the contra-
ry, the euils, dangers, and discomforts, which
arise for want hereof, are moe then can be told.

a Gen. 2. 18 *b Exo. 25. 8* *c Exod. 40.*
34.

d Lev. 1. 3.
E 4. 4. E c

2 When God had brought his people
out of Egypt, to lead them into Canaan
whiles thither they were traveyling, euen in
the wildernes caused he a Tent to be made,
for himselfe *b* to dwell among them, and in
mids of their tents; which when it was per-
fected, he took possession of, filled and sancti-
fied it with his glory; commaunded also the
people; *d* thither for to bring their serui-

ces and their sacrifices; promised there ^ato meet with them, to speak ther unto them; wher
 upon that place was caled the Tent (or Taber-
 nacle) of ^b Meeting or Congregation. And wher
 as the Sanctuary was flitting and moveable
 not onely in the ^c wilderness, but also in ^d the
 land of Canaan: therefore God gave Israell a
 charge by Moses that they should seek ^e the
 place which he should choose out of all their
 tribs, to put his Name there, and there to dwell
 that thither they should come, to sacrifice, &
 rejoyce before the Lord; themselves ^f their
 chulderen, and their seruants there to keep ^g
 their solemn feasts, and take heed they offered
 not in any other place. For he had told them
 whosoever, Israelite or stranger sojourning a-
 mong them, that resorted not to this Taber-
 nacle with his oblations, but sacrificed other
 where, either within or without the host, that
 man should be reputed ^h as if he had shed
 blood, or offered unto Devils; and was to be cut
 off from among his people. This tent, (to-
 gether with the Temple which for like ⁱ holy
 use, succeeded the same, was a figure of the
 Church or congregation of Christians, a-
 mongst whom God hath placed his ^k Ta-
 bernacle to dwell as their God with them,
 and they to be his people even his howse and
 habitation; and should therefore ^m gather
 themselves, together in his name to keep their
 spiritual ⁿ feasts, not withdrawing from nor
 leaving ^o the mutual assembling or fellowship
 that

a Ex 29.42

43.

b ver 42.44

c Num 4.4

e. 10.7.

e. c.

d Jos. 5.10.

e. 18, 1,

Chr. 15.1

e. Deut. 12.

ver. 5.6.

f. ver 12.13

14.

g Deu 16.2

11.15.16.

h Leu 17.3

4.7.8.9.

i 2Cho. 2.4

k Reu 21.3

Eze. 37.

27.28.

l Heb. 3.6.

m Mat. 18

20.

n 1. Cor 5.

4.8.

Nab. 1.15.

o He. 10.25

that they haue among themselues; for who
 repayreth not to the Church the true Ierusalem
 of all the families of the earth, there to *a* keep
 the feast of Tabernacles, and worship the
 king the Lord of hosts; no rayn (of Gods grace
 or blessing) shal come vpon them.

3. This gathering together of the Saints
 is not a bare assembly or concourse onely, of
 people; but a neer vniting and knitting of them
 selus, in one holy communion and fellow-
 ship, For as the forelayd Tent was made of
 many courtaines, but al of them so coupled
 one to another, with loops and raches, that
 they were but *b* one Tabernacle; and as the
 many costly hewed stones, where with Solo-
 mon built the Temple, when they were laid
 together, made one House wherein God had
 his habitation: so the seruants of Christ thought
 they be many, yet are so built *d* and coupled
 together by faith, that they grow vnto an ho-
 ly Temple in the Lord, to be the habitation
 of God by the spirit, and are builded as a city
e that is compact together in it selfe. Which
 neer conjunction is further set forth, by simi-
 litude of a body, where in there be many
 members of seuerall shape and use, yet by the
 wisdom of God so vnited and set together that
 there appeareth a goodly frame & proportion
 of the man; & every lim so fastned to other, &
 all the parts so seruicable needful and comfor-
 table ech to other, that they cannot without
 pain, losse, and deformity be pulled a sunder
 euen so the Saints of God ar (as the Apostle
 saith) *f* one body in Christ, and every one, on
 an other

a Zech. 14.

16. 17.

b Ex. 26. 1.

6.

c 1. Kin. 5.

17. 3. 6. 7

12. 13.

d Ephe. 2.

21. 22.

e Psal. 122. 5

f Rom. 12. 5

another's members; being by one *a* spirit baptised into one body; which is called Christs, *b* 13.
Church or Congregation, because we are gathered and joynted to him our head, *c* 23.
 by whom all the body being coupled and knit together by every joynt, for the furniture thereof, (according to the effectual power which is in the measure of every part,) receiveth increase of the body vnto the edifying of it self in loue. *d* Act. 14. 27. *e* Rom. 5. 2. *f* Act. 2. 44. *g* Act. 4. 32.

4. The strength and uertue of this union of the Saints, proceedeth from the unity of their Faith and spirit. For faith is the door by which we haue entry & acceſſe both unto God, and into this Church or assembly, which thereupon is called the multitude of the faithfull or beleeuers; euen the household of faith. And as by it we enter into this society so being entred. we there build up our selues in our most holy faith; by it we liue by it we stand by it we are the sons of God, the seed of Abraham, and consequently heires by promise, of the blessed inheritance, and so do enter into his rest. Which faith because it is one as the Lord is one, and is by his holy spirit communicated with all the Saints; it is therefore called the *q* commune faith, from which the *communion* of faith. that is of all Christian duties do flow; and especially is seen in our conuersing together, for the better performance of them. For as Christ prayed, that they which should beleue in him might be one, as the Father and he were one, in and

and with another; so the effect of that his presence
 er appeareth in the vnion and communion of
 the first beleeuers which were of *one hart and*
one soul, and continued dayly with one another
 cord by their meetings and fellowships for duties
 both spiritual & humaine. Of which happy day the
 Lord did foretell by his Prophets saying, *c I will giue them one hart and one*
will that they may fear me for euer, for the wealth of
 them and of their children after them; *d and I will*
make them one people, in the land upon the
mountaines of Israel; & on king shall be king to them
al; & they shall be no more two peoples, nor divided
any more henceforth into two kingdoms. This tel-
 lo wship ought al men to labour that they may
 come vnto; & being come, there to abide; endeavouring
 to keep the unity of the spirit in the bond of peace,
 and so to continew in one spirit and in one mind,
 fighting together through the faith of the Gospel.

5. The causes why God requireth this gathering and knitting together of our selues
 are these First for the better service of his Majesty,
 which he most esteemeth when it is done of us
 with ioynt consent and agreement, that wee with
one minde & one mouth, prayle God euen the Father
 of our Lord Iesus Christ and (as the prophet saith)
 serue him *with one shoulder*. And for this cause,
 at the first constitution of the Church of Israel,
 he commanded that at their solemn feasts they should,
 all the males, three times in a yere appear before the
 Lord Iehovah, (besides their usual meetings on

the Sabbaths;) which feasts were called *bo-* *a* *Leu* 23.1.
on of assemblies, or conuocations, and had special 4.
and dayes for calling an assembling the people, *b* *Num.* 28
re ad wherein Gods word *c* was read and expoun- 2. 18. 25.
ed vnto them; his name magnified, with 26 & 29.1
nap songs and prayfes; the people answering *e* *A-* 7. 12. 35.
phen men, bowing down and worshipping; sacrifi- *c* *Neb.* 8.1
my ces were offred *f* for the whole congregation; 2.8.
eb feasts were celebrated with relief of *g* the poor *d* *2Chr.* 7.
and the people receiued a *b* blessing, in the 6 & 30.21
in the name of the Lord. Which open and solempne *e* *Neb.* 8.6
th seruice. as it was pleasing to the Lord, *k* who *f* *2Chr* 35
vide there required the seruice, offrings, and al the 8.12. 13.
tel holy things of al his people: so the neglect & *g* *Neb.* 8.10
may omission hereof. was a forsaking of him and *l* *Deut.* 16.14
en a procuring of his wrath. Wherefore the god *b* *2Chr* 30.
in the ly magistrates, were careful to establish and 27.
sp maintain that publick worship appoynting *m* *i* *Psa* 51.19
ough the priests and Leuits for the burnt offrings & *Eze* 20.40
this peace offrings, to minister and to giue thanks, *k* *2Chr* 29
lies and to prayse in the gates of the tents of the 6.7.8.
Ma Lord; and the faithful vsed to frequent that *l* *2Chr.* 31.2
lon place, and those solemnities, that they might *m* *Psa* 22.1.
that prayse God *n* in the midds of the cōgregation & .122.4:
yle among much people and there declare with & .35.18.
rit the voyce *o* of thanksgiving, and set forth all *n* *Psa* 26.7
of his wondrous works; and pay *p* their vows un 8.
aff to him, in the presence of al the folke within
d the courts of his howse, which he had *q* chosen *o* *Psa.* 116.
the for his rest for ever, loued there to dwell, and 18.19.
the delighted therein. They vsed also to call *p* *Psa* 132.
ng the people vnto the mountain, there to offer 13.14.
on the sacrifices of righteousness: to stir up and
 exhort *q* *Deu.* 32.

a Psa 68. 26 exhort one another, to blesse *a* God in the *a*shen
b Psa 107. 31 sembles, and *b* exalt him in the congrega^{le}
 32 of the people. The like publike worshipping, *a*nd
c Rem 14. 1. Lamb solemnizeth vnto his Father, whiles *a*pet
 2. 3. standeth vpon Mount Sion with his 144,000
d Psa 22. 25 stand *c* wher the voyce of the heavenly congre^{gation}
 gation, is heard like the sound of many waters;
 ters, and of a great thunder, and like harp^{ing} Sa
 harping with their harps, and singing a new syn^g
 song before the throne. And there Christ the sa
 praise *d* is of God, in the great assemblie, *e* was t
e Psa 2. 10 vows he Performeth before them that feare
f Psa 49. 1 2 him, he declareth *c* Gods justice and mercy
 his truth and his saluation. Whose prayse the^m
 fore is heard in the *f* Congregation of Saⁿctes
 Israel joying in his maker, and the sonns of
 2 Rev. 19. 1. Sion rejoycing in their king: saying *g* Halelu-
h ver. 6. jah, saluation and glory and honour and pow^{er}
 er, vnto the Lord our God *h* Halelu-jah *h* principles
 the Lord God almighty reigneth. *h* obles o

6. An other cause of the joyning together
 ther of the Saints; is their edification, in the great
 knowledge and fear of God. For although *a*nd a
 they haue his word priuately to mediate *a*nd to
 in day and night, which also he blesseth *a*nd other
 them; yet in his Church or assemblie he *a*nd
 plentifully powreth out his blessings, as he *a*nd the Pe
 mised by Moses, *i* In every place wher I shall *a*nd
 the remembrance of my name, I will come vnto *a*nd
 & blesse thee. And as his name was in his *a*nd
 1 Chr 16. 4. and Temple so there he appoynted min^{isters}
 m Deu. 33: to reherse / or make mention of the same, *a*nd they n
 10. m teach Iacob his judgments and Israell *a*nd
 laws. Which Law when he first gaue *a*nd
 then,

them, he said vnto Moses, *a Gather me the peo a Deut. 4.*
together. and I will cause them to heare my 10.
words; and when afterwards it was solemnly
 repeated, every Sabbath yeare; by like com- *b Deut. 31*
 mandement the people *b* were to be gather- 12.
 ed together, men, women, children, and stran-
 gers; to heare and learn the same. Yea eue-
 ry Sabbath day, the people assembled in their *c Act. 15.*
 synagogues, throughout all their cities, for 21.
 the same purpose. And in these last dayes, it
 was foretold, how many people should pro-
 uoke one another to goe vp to the mountaine *d Isa. 2. 3*
 and house of God, wher he would *d teach e Ioh. 18. 20*
 them his wayes, and they would walke in his *Luk. 4. 15*
 paths; because the law was to goe forth of 16.
 Ierusalem; and the word of the Lord from Ierusa- *f Act. 3. 1.*
 lem. Wherefore Christ often visited the *e E. 13. 5.*
 Temple and synagogues, (as did also his *f dis 14. 44.*
 disciples,) to shew how he regarded the assem-
 blies of his people, in which he vttered so ma- *g Act. 20. 7*
 ny gracious words, and wrought so many *i Cor. 11.*
 great miracles. And after that he had gather- *17. 18 E. c*
 d a new people to himselfe, they also usually *E. 14. 4. 5*
 met together, *g* for the food of Gods word, & *12. 9 26,*
 other holy things. in the Churches or assemb- *b Eph. 4. 8.*
 lies; where Christ had giuen gifts vnto men, in *11. 12.*
 the Persons of his officers. *b* for the gathering *i Isa. 60. 3.*
 together of the Saints, and edification of his *k Ier. 23. 3.*
 body. Then the *i* nations walked in the 4.
 light of Ierusalem, and there the Lord ga- *l 1 Pet. 5. 1*
 thered *k* his sheepe into their folds, where 2.
 they might growe and encrease; and set *Eze. 34.*
 vp *l* shepherds ouer them, which should 15. 16.
 should

- a **Ezek. 34** should feed them: he *a* fed them in good pasture, and they lay in a good fold, he brought
 14. 15. 16. them to their rest, reduced that which was
 b **Psal. 89.** driuen away, bound up that which was broken,
 7. en, and strengthened the weak, by the doctrines
 c **Rev. 8. 5** of his Gospel. There God is very terrible b
 d **Eccl. 12.** the misterie of the Saints, whiles by the fire
 11. of his Spirit, he causeth on earth and in his
 e **Aet. 2. 37** heavenly temple; c lightnings, and Voices, &
 f **Ier. 5. 14** thundrings, and earthquake, and such har
 g **Psal. 149** For the words that his wise men there speak
 6. 7. giuen by him the one pastor; are like d
 h **Ier. 23.** to excite and stir vp our dul nature, that be
 29. ing e pricked in our hearts we may be drawne
 i **2. Cor. 10** to repentance; like f a fyre to deuoure the al
 4. 5. versaries; like g a two edged sword to execute
 k **Pro. 21.** vengeance; like a h hammer to breake the
 22. stone; like i mighty weapons of warr, to cal
 l **Aet. 5. 20** downe bulwarks, and whereby the wise k go
 m **psa. 119** eth vp into the citie of the mighty, and call
 50. eth downe the strength of the confident
 n **Ioh. 5. 25** thereof. Againe, there are vttered the word
 o **2. Cor. 5.** of / life, Which m quickneth the hearers, and
 19. bring them out of the graues of sinne; h
 p **Song. 2. 5** words of reconciliation, which make peace
 between God and the conscience, are as f
 q **Aet. 13.** ons n of wine, and comfortable aples, to
 26. fres h the sick soul; euen the words of o
 Ioh. 6. 68. tion, and of p eternall life. These Christ pur
 Exo 25. 37 eth in the mouthes of his ministers; and by
 Nom. 8. 2. oyle of his Spirit, causeth the seuen lamps
 3. of the golden candlestick of his law to
 Psal. 119. light continually in his tabernacle.

these waters, he moistneth the garden of his Church, and the several roots and branches of the same, whereunto such as are planted in the Lords house, doe flourish in his courts: and still bring forth fruit; their leaf fadeth not. neither doth their fruit fall, because their waters run out of the fountaine. *a Psal. 92. 13. 14. b Ezek. 47. 12. c Gen. 3. 15.*

7. A third reason of the Saints gathering together, is that they might the better resist the common adversaries. For there is warre continuall, between the serpents seed and the Church; and they band themselves together, to besett the tents of the Saints and the beloued Citie. Against that kindome of darknes, God gathereth and setteth a contrary kindome, a band of Christ and soldiers, or heavenly warreours, the host of the Lord; who standing and fighting together vnder the banner of the Gospell, by the conduct of his Spirit, and Christ their Captaine; are an helpe strength and comfort one to another. These come willingly, at the time of assembling Christs armie in holy bewty: among them are squires and leaders, the ouerseers of the Churches, as the charretts and horsemen of Israel; they are all furnished with the armour of God, having his word for a sword, his faith for a sheild, his saluation for a helmet vpon their heads. These weapons of the warfare are mighty through God; and here are more shields and targets, then hung on Dauids bow: the trumpets of the Lord doe sound alarme against the enemies, and in their conflicts.

- a* 2 *Sam.* conflicts the people of God doe, *a* help one
 10. 11 an other as need requireth, whereby they are
 11. *Iosh.* 1 emboldned, and comforted among them-
 14. selues, are terrible to their foes as an *b* army
b *Song.* 6. 9 with banners, and having fought together
c *Rev.* 2. the good fight of faith, doe get the victory
 7. 11. ouer *c* the Dragon and his Angels, by the
d *Rem.* 12. blood of the Lamb, through many afflictions,
 3. and so at last, doe triumph in glorie.
e 1. *Cor.* 12 8. A fourth cause and benefit of this socie-
 11. tie, is the mutual ayd strengthening, and con-
f *Pro.* 27. solation one of an other in all other Christian
 17. duties both publick and priuate. For as the
g *Thef.* 5. several members of a mans body are seruice-
 18. able to the whol and each to other; so are the
b 1 *Thef.* 5 Saints among themselues, hauing euery one
 11. their *d* measure of faith, their diversity of gifts
Heb. 3. 13. and graces from God, that what is wanting in
i 3. *Iob.* 8. one, may be supplied by an other. And as the
k 1 *Thef.* 5 *e* eye cannot say to the hand, nor the head to
 14. 34 the feet, I haue no need of you: so cannot the
 18. least member in the Church of Christ, be re-
 fused as vnneccessarie, but may be beneficial
 to the greatest. For as yron sharpneth yron,
Heb. 10. so doth man sharpen the face of his friend,
 24. And hence doe arise the mutual exhorting
 and building vp one of an other in the faith;
m *Luk.* 18 labouring together vnto the truth; *k* ad-
 3. monishing the unruly, comforting the fee-
Lev. 19. ble minded, bearing with the weak, consid-
 17. ring one another to provoke vnto loue and
 good works; *m* rebuking for sinne and tres-
 passe. confessing of faults *n* one to another,

and praying one for an other, bearing *a* one *a* *Iam. 5.*
 an others burden; rejoycing *b* with them that *16.*
 rejoyce, and weeping with them that are in *b* *Gal. 6.2.*
 trouble, *d* communicating to the afflictions *d* *Rom. 12.*
 and distributing *e* to the necessities one of an *15.*
 other(visiting them in sicknes, mourning and *Ioh. 30.25.*
 laboring together in prayer for them,; with *e* *Phil. 4.*
 many other offices of like nature for the re- *14.*
 freshing of soule and body, al which are *f* *Rom. 12.*
 found and felt in this holy communion and *13.*
 body, wherin if one, *f* member suffer all suf- *g* *Mar. 25.*
 fer With it; and if one be had in honour al re- *36. 40.*
 rejoyce with it,; so neer *a* conjunction doth *Psal. 35.*
 Gods Spirit work in the hearts of the faith- *13. 14.*
 full, which maketh them to looke *g* not eve- *2Cor. 1. 11*
 ry man on his own thing, but every man also *h* *1. Cor.*
 on the things of others. *12. 26.*

9. For these and the like *e* reasons, hath the
 communion and societie of the Church been
 alwayes praysed, sought for, loued and este- *i* *Phil. 2. 4.*
 med,. For as God though he *h* loue his peo- *k* *Deut. 33*
 ple, and hath al his Saincts in his hand, yet *3.*
 loveth the gates of Sion, aboue all the habi- *l* *Psal 87. 2*
 tations of Iakob: so his people likewise haue *m* *Psal. 26*
k loued the habitation of his 'house, and de- *8,*
 fired this *l* one thing of the Lord, that they *n* *Psal. 27.*
 might dwell in the same all the dayes of the *r* *4.*
 life, to behold the Lords bewty and to in- *o* *Psal. 84.*
 quire in his temple; esteeming *m* a day in his *10.*
 courts better then a thousand other where; *p* *Psal. 42*
 lamenting their lot when they were exiled *4.*
 therefrom & *n* powering out their very heart
 whē they remembred how how they had gon

a *Psa.* 84.2 the multitude into Gods howle, with voyce
b *Lam.* 1.4 of Song, prayse, and solemnity; for which
c *Lam.* 2.6. now the *a* fowles longed, and euen faynted
 7. in them. Yea the very *b* wayes of Sion lamented,
d *Lma* 5. when no man came to the solempne feasts
 17. 8. and Israel mourned, when the Lord had de-
e *Gal.* 2.9 stroyed his *c* congregation. caused the feasts
Rev. 21.14 and Sabbaths to be forgotten in Sion, and for
f *Rom.* 1.11 faken his alter; their heart was heavy, and
 12.1 *Thef.* their eyes dimme, *d* because the mountain
 2.17. of Sion was desolate. And so comfortable
g *Rom.* 15. Was the fellowship of Gods children, unto
 30. the Apostles themselves (though they were
Eph. 6.13. the pillars and foundations of the Church, and
 needed this help lesse then others,) that they
 often longed to see the brethren, for their
 comfort, through their mutuall faith
Heb. 13.18 and earnestly entreated the helpe of their
 19. prayers, even as they againe *b* prayed for them
1Th. 1.2.3 had great joy and consolation in their love
b *Phil.* 1.7 and holy walking in the truth; yea esteeming
 13 *Ioh* 4. them the *k* crown of reioycing; their glory
k *The.* 2 their joy; Even Christ himselfe in the heaviness
 19.20 of his hart, *i* sought comfort by the prayers
1Mat 26. his disciples; to teach vs how to esteeme
 38.40.43. fellowship of the faithfull.
Luk 22.46 10. Of all these, and many more
 sings, are those deprived, that refuse or neglect
 to vnite themselves with Christ in the Church;
 or doe with draw and separate themselves
 therefrom, to liue alone, as in the desert
 or to frequent the company of the wicked.
 They want the benefit and comfort of Gods

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graces in his children. they want the helpe,
 strengthning and encouragment in time of tro-
 ble; and the labour of such foolish ones doth
 weary them, *a* because they know not to goe *a* Eccl¹⁰.15.
 into the Citie; they are exposed to many pe-
 rils, like wandring sheep vpon the moun-
 taines, ready to be *b* deuoured of the wild *b* Eze³⁴.5.
 beafts, and made a prey vnto Satan. If they *c* Luk¹⁵.16
 erre. there is none to reduce them into the
 right way; if they be wounded or broken,
 there is none to binde them vp; if they be in
 misery and want, there is none to giue them
 so much as *c* h. skes to eat if they fall, woe vn-
 to them, *d* for ther is not a second to lift them
 vp. What remaineth then, but seeing *Wis-*
dom hath *e* built her howse, furnis hed her ta-
 ble, and invited the poor and simple vnto her
 feast: that all re; ayer theither without excuse
 or delay, there to eat *f* that which is good and
 let their sowl delight in fatnesse, remembring *f* Isa. 55.2
 how it is writē, *the Lord aded to the Church from*
day to day: such as shoud be saued And if any
 know not the place, of their repast or fold of
 Christ, let them beseech him whome their
 sowl loueeth *b* to shew them where he fee-
 deth, and maketh (his flock) to lie downe at *g* Act. 2.47
 noone; least they turne a side to the flocks of
 his companions or .reinayne still in disper-
 sion; For behold how good and how pleasant it *b* Son. 1. 6
 is, brethren to dwel even together *i* for there *i* Psal. 133.
 the Lord hath commanded the blessing, life 1.3.
 verlasting.

Send they light and they truth (ô God;) let
 them lead me, let them bring me, to they holy moun-
 taine and to thy tabernacle. 43.3. O 4

*How the Saints gather into Communion
and grew up vnto a body
or Church.*

THE calling of the Saints into communion, we have seen to consist of two branches, 1. A separation from the wicked of the World; 2. and a collection or gathering together of themselves in the faith & loue of Christ. Which two things were also implied in the first calling of our father Abraham. when he was willed; 1. to get *a* him out from his countrey, kindred, and Fathers house, (which were *b* Idolaters:) 2. and to come to the place which God would shew him, (where he and his posteritie, *c* might serue and obey the Lord. It remaineth yet further to be spoken, of the Covenant and communion, that the Saints enter into, and keep among themselves!

a Gen 12. 1
b Ios. 24. 8.
c Psa. 105.
44. 45. Deu
4. 5.

d Mai 3. 32
e Deu. 7. 7.
f Ier. 3. 14.
b I Cor 1. 26
27. 28.
i Luk 14. 21
k ver. 23.
l Zech. 4. 6

2. This congregation of Saints, when it is at the greatest, is but a litle flock and smal remnant; being compared with the multitudes of the world: but the beginings hereof, are marvelously weak, smal and contemptible, like the grain of musterd-seed which is least of all seeds; and as Israel which were the fewest of all peoples. For God taking them one *f* of a city and two of a tribe, and these the *g* foolish h. weak. and vile of the world the *b* poore, the maymed. the halt and the blinde, whose dwellings is by the *i* high-ways and edges, he brings them neyther

by an army, nor strength, but by his own spirit, into his house and kingdome, where though there be but a two or three gathered together in his name. he is in the midst of them. These being once borne of God. begotten by the immortall seed of his word. vnto faith of the Gospell; know also that there is a Ierusalem from aboue, *b* which is the mother of us all; that of Sion it shall be said, *c* *Man and man*, (that is many men) are borne in her, and the Lord will count when he writeth the people, *d* *He was borne there*, therefore they seeke to enter into this estate and happy communion; they aske the way to Sion with their faces thitherward, saying, *e* *come and ioyn to the Lord in a perpetuall couenant that shall not be forgotten.*

a *Matt. 18.20**b* *Gal. 4.26**c* *Psa. 87.5**d* *ve. 6.**e* *Ier. 50.5.*

3. This couenant which they make together standeth vpon two pillars, 1. to keepe their faith in God by Iesus Christ, 2. and to observe his laws in loue. In both these are they to build vp and help forward on another saying. *f* *all peoples wil walke every one in the name of his god, and we will walke in the name of Iehovah our God for euer and euer.* Herevpon follow their assembling *g* or gathering together for the instruction one of an other; their mutuall exhortatiōs to continew in the faith grounded and stablised, and to stand fast therein; the prayers one with and for another, that Christ may dwell in their hearts by faith; their rebuking such as teach vnwholesome Doctrine, that so they may be *h* *hail or sound in the faith*

f *Mic. 4.5.**g* *Heb. 20.**25.**h* *Ab. 14.**22. Cole. 1.**23.**i* *1. Cor. 16**13.**k* *Eph. 3. 14**17.**l* *Tit. 1. 15*

- faith; of which if any make shipwrack, they
a *Tim. 1. 19* are to be thrust out of the communion of the
20 *Tit 3. 10* Saints and *a* deluered vnto Satan. And for
b *Deut 27.* their conuertation, they *o* let vp the Lord
37 that day to be their God, and to walke in his
 wayes, and to keepe his ordinances and his
 commandments and his lawes, and to hear
a *Isa. 2. 3.* ken vnto his voyce: and they promise to
 walke in the pathes of God as he shall teach
 them; from whence *a* rise (both Publickly and
 privately) their mutuall loue and care ech of
d *Heb. 10.* other, *a* prouoking vnto loue and good works
24. and walking *e* worthy of their calling where-
e *b. 14. 1.* vnto they are called. their admonitions and
11 *b. 15. 14* reproofs one of another when they sinne see-
Leu. 19. 17 king to *g* restore them with the spirit of meek-
1, Tim. 5. 5. nes; but with drawing *b* from the disobedient,
20. and putting away such as are wicked *s* from
g *Gal. 6. 1* among them.
b *1 The 3. 5* 4. Vnto this couenal, are all that make
a *Cor 5. 13* profession of faith and obedience, to be ad-
k *Gal 3. 28* mitted, without respect of persons; for in
l *Mat 26.* Christ Iesus ther is *k* no difference of Iew or
28. Gentile, of rich or poore, of bond or free, of
Dan. 9. 27 male or female, for all are one, and alike re-
m *Joel 2. 28* deemed by his blood, whereby he hath confir-
29. med the couenant *l* for the many and he hath
a *Gen 17. 7* powred out his spirit vpon all fles h, *m* vpon
o *Luk 1. 54* sonns and daughters, vpon old and young, vpon
55. 72. 73 on seruants and mayds. And together With
74. 48. 2. themselues, their infants also are receiued, by
19. 2 Cor. 1 uertue of Gods, promise vnto *n* Abraham,
20. which promise by Christs is *o* confirmed vnto

with all the benifits and preuileges of the same which infants, though they want description to perceiue the fauour of God for the present; yet want they not sanctification, *a* but *a* 1 Cor. 7. are holy, if but one parent beleue in Christ. 14. and this through the mighty worke of Gods *b* 1er. 1. 5. spirit, who sanctifieth *b* his from the womb; and by this grace, doth comfort the parents, in that he is both God of them and of their *c* Psal. 22. seed, and after, the children also haue their 10. faith confirmed, by knowing that *c* they were cast vpon him from the womb, and he was their God, from their mothers *d* Act. 2. belly.

5. And as the number of beleivers grow- *e* Rom. 14. eth, so ought they to gather together and we 1. accept into our fellowship, al that gladly *f* Rom. 15. receiue the word; euen such as be *e* weake in 1. 3. faith must we receiue *e* bearing their infir- *g* Mat. 12. mities after Christ's example, who would not 20. *f* breake the bruised reed, nor quench the smoking weke, but nourish it rather by the oile and breath of his Spirit, that it might *b* Luk. 8. burne bright, And if notorious infamous 32. & 15. sinners, repent and beleue the Gospel; they 1. & c, may not be repelled, for Christ came to *g* 1. Tim. 1. call, and saue such; neither are they to be re- 15. fused as impure. whom he hath *b* washed and *i* 1. Cor. 6, clenfed by his blood, and receiued to the glo- 10. 11. ry of his Father. Which grace of his Dauid 1. Sam. 22. did foreshadow, vnto whom there gathered *i* 2. all men that were in trouble, and all men that were in debt, and al those that were vezed

vexed in minde, and he was their Prince.
Also when God converteth the child and
the father, the servant and not the maister
the wife and not the husband. the subject
not the magistrate; such as he calleth

a Mat. 10 come to his Church; we also must admi
34 35. knowing that Christ hath sayd, he came to

set variance betwixt parents and children,
that a mans enemies should be they of his
owne household. yet is not their entrance

b 1. Cor. 7. to the faith and Church of God, any dischar
20. 21. of them from their duty and obedience to

c ver. 13. wards their former governours; but let every

d 1. Tim. 6 man (as saith the Apostle) *b* abide in the same
1. 2. vocation Wherein he was called. The belee

e Rom. 13. ving wife, may not forsake her unbelieving
1. husband; nor the servant *d* his maister; and
every soul must *e* be subject to the higher

powers, even to *f* every humane Creature

g 1. Pet. 2. for the Lords sake, as Christs kingdome is
13. not of this world, so neither doth it destroy

b 1. Ioh. 18. or abolish the polices of the same, but main
36. tain them rather; whiles it teacheth all men

h Rom. 13. to doe their duty, and subject themselves
5. even for *b* conscience sake.

Eccle. 10 6. Againe as no earthly power can comp
20c a man vnto this estate of grace, (for no man

k Ioh. 6. 44 cometh unto Christ, except the Father draw
1 *Eph. 2. 8,* him; faith is the *k* gift of God not of men, and

m Act. 2. he *l* addeth to his Church such as he will save
47. so neither can any creature hinder this good

n Song. 1. 3 work; but when Christ draweth vs, we
m will runne after him; and when he effectually

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ually calleth vs, wee *a* will leaue father and *a* *Mat. 4.*
 friends, and all to follow him: And as our *20. 22.*
 gathering together is in *b* his name, so must *b* *Mat. 18.*
 we defend it by his authoritie; answering as *2.*
 did the Apostle, to them that blame vs, *c* wee *c* *Act. 5*
 might rather to obey God then men. *29.*

7. But for as much as the Saincts are dis-
 persed ouer al the face of the earth, in serveral
 Cities and Countries, God requireth not that
 they should all goe to one place; for that
 could not stand with ciuil policie, neither
 were possible, for them to perform, There-
 fore albeit whies the seate of his Church was
 in the litle Land of Iewrie, he commaunded *d* *Deut. 16*
 al the men to appeare together before him at *16.*
 Ierusalem, *d* thrice euery yeare; yet when all
 nations were admitted into his Couenant,
 adopted to be Abraham seed, and the Israel
 of God; he gathered together by his Apostles *e* *Rev. 1. 4.*
 in seueral cities where they dwelt, and so *20.*
 established many congregations, in one coun- *f* *1 Cor. 16*
 tre, as the seuen Churches in the lesser *e* Asia, *1.*
 the Churches of *f* Galatia. of *g* Syria and Ci- *g* *Act. 15.*
 licia, and sundry other mentioned in scripture *41.*
 doe witness, even in Iudea were moe Churches *b* *Gal. 1.*
 planted as the Apostle *b* Paul noteth. *21.*

8. And God which called the people vn-
 to his faith; furnished them also with di-
 vers gifts of his Spirit, *i* wisdom, and *i* *1 Cor. 12*
 know ledg, and prophesie, and tongues. and *8, 9, 10. &c*
 many other graces wherewith he adorned
 the spowse and bride of his beloued son,
 that by them they might serue him;

and

- a* Heb. 13. and helpe, comfort and edify, one'an other
 17. their most holy faith. He appoynted a lſo for
b 1. Tim. 5. ſome Which for their gifts and converſation
 17 were found fit, ſhould have the care and
c Phi. 1. 1. ſight of that congregation where they were ſet
 Act. 20. 28 to watch for their ſowles, and to feed and
d Rev. 1. 20 them with the word of God. Theſe for their
e Hoba. ver gravity are called *b Elders*, for the charge com-
 21. mitted to them, *Bishops* or *Overſeers*, for the
f 1. Tim. 4. meſſage whereon they are ſent, the *d Angels*
 16. of the churches; and for the effect of their miniſ-
g 1 Pet. 5. 3 ministration; they are named *e Saviours*, be-
 22 Cor. 1. 24 the doctrine of the Goſpell ſaving thoſe that
 1. Pet. 1. 23 hear them. Yet are not theſe *g Lords* over
k Eph. 4. 11. Gods her ſervants, but the adminiſters of his graces
 12. and bleſſings among them, and enſamples to
 1 Cor. 4. 3 the flock; not *g* having dominion over them
 15. 24. 31. faith, but helpers of their joy.

9. By the ſeed of the Word in the
 mouthes of theſe *k* miniſters and the other
 members of the church, are children be-
 gotten and multiplied dayly, that Ieruſalem en-
 largeth *m* the place of her tents, and they
 ſhall read out the curtaynes of her habitations.
 For ſhee increſeth on the right hand and on
 the left, untill this hoſt of our David become
 great, *n* like the hoſt of God; and his ſervants
 as the army of heauen that cannot be num-
 bred. By the ſame word as by *p* milke and
 wine, are the people nourished up unto li-
 eternall; and their covenant with God and
 with another are the two ſtaues, *q* *Be wives and
 Bands*, which Chriſt the Good ſheepheard hath

m Iſa. 54. 23

n 1 Chr. 12

12.

o Ier. 33. 22

p 1 Pet. 2. 2

Iſa. 55. 1.

q Zac. 11. 7

taken to feed and rule his flock. His couenant
 with them, *a* is *Beutie* or *Plesance*, for by *b* it
 he giueth them knowledge, which *c* is plea-
 sant to their soule, as is also *d* himselfe and
 his wayes. by this couenant he confirmeth
 his *e* spirit upon them and his words in the
 mouth of them and their seed, which wordes
 are *f* pleasant and as honey comb, sweeteneth
 to the soule, and health to the bones; which
 causeth them to desire that they may dwell
 in his howse all their dayes, to behold his bew-
 ty, and alwayes they say, *h* *Let the bewty of the*
Lord our God be vpon vs. His other staffe,
Bands, conserveth the *i* brotherhoode of his
 people whereby they are lincked together in
 loue, labouring to be *k* all of one minde. one
 suffering with another, loveing as brethren,
 living and growing together as *l* one tree or
 staffe in his hand. This *m* brotherhood the
 Saints are all exhorted to loue, and ende-
 avour *n* to keepe the unity of the spirit in the
 bod of peace, being clothed with the *o* bowels
 of mercies. kindenesse, humblenesse of minde.
 meeknesse, long suffering, forbearing and for-
 giuing one another, even as Christ foregaue
 them; and aboue al these things, hauing
 which is the bond of perfectnesse.

10. Sometimes God bringeth vnto his
 faith and church, the governours and great
 men of the earth; whose authority and *sc*ep-
 ters are a great helpe to the conseruation of
 true religion, and outward peace of his peo-
 ple

a *Za* 11. 10b *Ps* 25. 14c *Pro* 2. 10.d *Ec* 22. 17.e *Isa* 59. 21f *Pro* 16. 24.g *Ps* 119. 7. 10h *Ps* 46. 4i *Ps* 133. 1k *1 Pet* 3. 8l *Eze* 37. 18m *1 Pet* 2. 17n *Eph* 4. 3.o *Col* 3. 12p *1 Pet* 3. 19.

- ple, by their defence of the just, and punishment of evill-doers. These notwithstanding
e Psal 131. their high places, yet are to haue no *a* haughty
 1.9. hearts nor lofty eyes, but behaue themselues
b Dan 17. and comepose their fowles, like weaned chil-
 18.19. dren: learning dayly from *b* the ministerie &
e Deu 17.20 booke of God, to fear the Lord and to keep
 all the words of his law, that their *c* hearts be
d Eze 46. not lifted vp aboue their brethren; they are
 10. with them to *d* beginne and end the publick
e ver 18. worship of God; they may not take
 of the *e* peoples inheritance nor thrust them
 out of their possession; they are to contayne
f Isa 49.23 as well themselues as their subjects in the
g Rev 21. obedience of Christ, to be foster fathers *f* and
 24. nourises of the Church. vnto which they haue
b 2 Chron brought their *g* glory and their honour; expect-
 23.16. ting a better and an eternall glory with all
i 2 Chr 29 Saints in the kingdome of God. For there
 10. and so is a couenant between them and their subjects
forward in *h* that they will be the Lords people, yet
the chap. themselues are the foremost: to make it, and
 to order all things in their kingdomes accord-
k 2 Chr 34. ding to Gods word. As that good king lo-
 29.32. ah *k* in the assemblie of all his people, both
 great and small, first couenanted himselfe
 walk after the Lord and to keepe his com-
 mandements and his Testimonies and his sta-
 tutes, with al his hart & with all his soul, & that
 he would accomplishe the words of the coue-
 nant written in Gods booke: and then called
 all that were found in Ierusalem and Ben-
 iamin, to stand to the same.

11. But because in times of worldly
 peace, many will presse to enter into the
 church, for company, fauour, or fashion sake;
 which otherwise would neuer regard the sam
 ing profane, idolatrous or irreligious, the
 children of this world: therefore care must be
 had that no such vncleane wicked persons be
 accepted. For though the gates be open *a Isa. 29. 2.*
 that the righteous nation which keepeth the *b Isa. 35. 8.*
 path, may enter in: yet seing it is said, that
 the way shalbe called holy, and the pollu-
 ted shall not passe by it; that Ierusalem shal- *c Ioel. 3. 17*
 be holy, *d* and no strangers shall goe through *d Zac. 14. 21*
 it, nor *a d* Canaanite be any more in the
 bowle of the Lord of hosts: ther must be seen
 in them, the seed and foundation of religion *c Heb. 6. 1.*
 before they be receiued namely *e* repentance *f Mat. 3. 2. 3*
 from dead works, and faith towards God. for *g ver. 6.*
 this was *f* the voyce of the cryer that proclay- *b ver. 7.*
 med the kingdome of heaven; which they
 that obeyed, *g* were baptised vnto remission
 of sinnes; the residue were rejected as a *b* vi-
 cious generation: the same thing also Christ
 made the beginning and groundworke of his *i Mar. 1. 15*
 kingdome, saying *i Repent, and beleue the k Act. 2. 41*
 Gospell. Vntill therefore, such willingly *k re- Rom. 10. 9.*
 come and confesse the truth, renouncing their *l Isa. 11. 9. 7*
 former euill wayes; promising submission, 8.
 meekenesse, and obedience in the faith of the
 Gospell: vntill the wolfe haue, learned / to
 well in peace with the lamb, the Leopard to
 lie with the kidd, the bear to feed with the
 cow, & the Lion to eat straw like the bullok we

- may not admit them into communion with
a 2. Cor. 6. vs. (for *a* what part hath the beleueer with
 19. the vnbeleueer) but refuse their proffert
 and pretended seruice * as the fathers of Israel
b Ez. 4. 2. answered the like intruders, *b* It is not for
 3. and for us (joyntly,) to build an house unto
c 1. Cro. 9. God, but wee our selues together will build it,
 24. to the Lord God of Israel. And as there were
d 2. Cro. 13 porters in the fowr winds or quarters, of Gods
 19. ancient house; euen porters set, that *d* none
e Nebe. 7. that was vncleane in any thing, should enter
 3. in, and diligent watch and *e* ward was kept
f Rev. 21, at the gates of Ierusalem, for feare of enemies
 25. so in this new and Christ.an Ierusalem, though
g Rev. 21. the gates thereof be *f* neuer shutt, yet is there
 27. such watch to be kept, that no vncleane
h Nom. 23 thing may enter into it, neyther whatsoever
 9. worketh abomination or lies, but they which
i Ioh. 15. are written in the Lambs book of life,
 19. 12. The Saints being thus gathered,
k Lev. 20. people *h* that shal dwel by themselves, shall
 24. not be reckned among the nations
l Psal. 122 (for that they are *i* chosen out of
 3. world, and *k* separated from the same,) *l*
m Eph. 2. being builded as a citie *l* compacted together
 21, 22. in it selfe, and growing up in Christ the churche
n Deut 33 corner stone vnto an holy Temple in
 28. Lord: are made the *m* habitation of God
o Psal. 46. the spirit, and doe dwell *n* alone in fastie,
 4. Land of Corne and wine, also their houses
Rev 22. 1. doe drop the deaw. For the graces of God
 his word and spirit, are as *a* river of water
 of life cleare as Chrystal, proceeding out of the

throne of God and of the Lamb, Whose *a Rev 21.3*
 beams make glad this city of God, and moi *Psa. 46.5.*
 the trees planted in this garden. Yea *b Job. 15.2*
 himselfe *a* dwelleth here. and is in the
 middes of it, therefore it shall not be moued.
 the good husbandman. *b* hee purgeth eue-
 fruitfull branch in this vine, that it may *c Sen. 8.12*
 forth more fruite; for this his vineyard *Isa. 27.3.*
 before himselfe, not let out to others; he *d Psa. 147.*
 it and watereth it every moment; *13.14.*
 at any assayl it, he keepeth it night and day
 injury of enemies, *d* making the barres
 the gates strong, and in it selfe setteth peac,
 this not in one, but in *e* all the churches of
 Saints, amidst *f* whome he walketh, *e 1 Cor 14.*
 and knowing their works and all their *33.*
 eyes. which churches though they be many
 number. yet ar they on in vaity. To them
 he hath giuen one *g* faith order and canon *f Rev. 2. 1.*
 be kept for ever vnto the worlds end; and *2 Sc.*
 of them a like power and grace. And *g Eph 4.5.*
 he guided his ancient Israel the twelv tribs *Iud ei. 3.*
 day in the pillar of a cloud, *b* and by night *Gal. 6. 16.*
 pillar of fyre, to giue them light, that they *1 Cor. 16. 1*
 goe both by day and night: so hath he *Mar 2. 19*
 (according to his promise,) *o* vpon *20.*
 any place of mount Sion. the church under *b Exo. 13. 21*
 the Gospell,) and vpon the assemblies thereof *i Isa. 4. 5. 6*
 cloud and smoake by day, and the shining
 a flaming fire by night, that all Christian
 churches have from him their direction and
 coeccion; whiles in the ministerie of his
 word and spirit, he speaks vnto them as in

a Psa22.7. *a* the cloudy pillar; and is their *b* shelter
b Isa 25.4. gainst the tempest, their shadow against
c Psa68.26 heat. For which grace, *e* praise ye God in
d Psa48.2.3 Assemblies? euen the Lord, ye that are of
e Psa48.6. fountaine of Israel.

f ver.9.

13. Thus euery Church is like mo

g Isa. 2.5. Sion, *d* fair in situation, the joy of the wh

b Iob8.12.. earth, the citie of the great king, in the pal

*Iob*12.36. ces whereof God is knowne for a refu

ik Isa60.5. which he will *e* stablith for euer, and wh

*Reu.*21.24 his people *f* wait for his mercy in the midd

l Isa60.19 his Temple & as the howf of Iacob walketh

20 the light of the Lord, which shineth in the

m Psa84.11 of *g* Christ in which light they *b* beleue that the

n Psa36.9 may be the childre of the light. so also they

o Zec8. 3.. al nations and people which are saued, walk

p Psa111.1 the light of the church, which it hath fr

q Son.6.9 the Lord who is her light *k* euerlasting, he

*Gen.*28.17 sun and shield. in whose light shee *m* see

i Tim3.15 light. This is the citie of truth the mount

r Reu43.12 holinesse, the *n* secret and congregation of

*Exe*43.12 righteous; which looketh forth as the *o* m

s Isa14.32. ing. fair as the moone, pure as the Sun

t Reu21.26 terible as an armie with banners. It is the

u Isa, 4.5. of the living God, *p* the gate of heauen, the

pillar and ground of truth; all *r* the lim

thereof round about, are most holy; the L

hath stablithed it, and the spoore of his po

will shroud themselues in it, the glory

honour of the nations *t* shalbe brought

to it, and vpon all the glory *u* shalbe a

w Isa33.20 fence; it shalbe a *w* quiet habitation, a tab

n Heb12.28 nacle that cannot be removed. a king

dome that *x* cannot be shaken. and the nat

kingdome that will not serue it, & shal pe-
 ish: but the people that dwel therein, shall b *a Isa. 60.*
 and their iniquitie forgien, and from the 12.
 say that this citie is builded, the *b Isa. 33.*
 name thereof is, c **THE LORD IS** 24.
HERE. *c Eze. 48.*

35.

The Lord blesse thee, o habitation of justice.
holy moun taine. Ier. 31. 23.

CHAP. XVIII.

*Of the Communion that the Saints
 in all Churches haue in things
 spiritual.*

NOW as the faithfull are thus compact.
 like liuing and precious stones, in one
 holy Temple, and members of one
 body; so haue they fellowship together in all
 christian offices spirituall and humane, and
 each with other doe willingly communicate
 the manifold graces of God. Their spiri-
 tual communion, may be considered in three
 things: First in all duties from themselues to-
 wards God; as be prayles, thanksgiuinges,
 prayers supplications &c, which they power
 on with and for an other. Secondly in al
 graces giuen them of God, as are the words
 of his Couenant, the comforts and seales of
 the same, opened and applyed for the help-
 ing forward and assurance of their saluation,
 hardly in al duties among themselues, one

towards an other, as counsels, consolations, admonitions, rebukes, censurs; and such like al which for the honour of God and their mutual good, they carefully together doe keepe and execute,

a Psal. 102.

2. 22.

b 1 Chro.

16. 7 8 & c

c ver. 35.

d ver. 36.

e A. 1. 16.

15. 16.

f A. 12.

12.

g A. 1.

14.

h A. 6. 4.

i 1 Co. 14

15. 16.

k Neh. 8. 6.

A. 20. 36.

E. 21. 5 Re

4. 9. 10. 11

2. Their communion in the worshipping God, is when at time and place appointed they all come together, *a* to serue confess prayse the Lord, and call upon his name. For which as Israel of old had their assemblies where the *b* ministers of God publickly solemnly uttered his prayles, discoursed al his wonderfull works, and giuing unto the glory of his name, made also *c* their requests unto God for their wants, vnto which, al the people, *e* sayd Amen, and confessed the Lord: so also in the Apostles times Gods people had still their places of prayer for which holy exercise, the Christians assembled, and in which they continued in one accord, both men and women. where the ministers of Christ, gaue themselves vnto busines, that minding the publick state of Church, they might for and with the people make requests and giue thanks, in the knowledge and understanding of the people, which vnto *b* answered Amen. These now are the prayers or prayles of him alone that keth, but of the whole assemble, which added with their eares assent with their hands and seal with their lips, that part of publick administration. confirming it also by signs and gestures becoming such an action, (with

either ordinary or extraordinary with fasting *a* 1. *Sam. 3*
 humiliatiō of soul; upō speacial occasiō, ther *b* 6. *Exo. 8*
 communion and harmonie among the *c* 2. *1 Iosel 1*
 inct, that with one mind *c* and one mouth *d* 14. *Ast.*
 they prayse God, and their prayer *d* cometh *13* 2. 3.
 unto heauen to his holy habitation, and as *b* *Ast. 2*
 the publick assemblies of the whol Church, so *42* *Rev. 5*
 the more priuate meetings in families, or of *8. 9* *Psal.*
 their friends for speacial causes, is both com- *98. 5. 6.*
 ortable to themselues, and acceptable to the *c* *Rom. 15;*
 and, for he hath promised that where there *6.*
 is a simphonie or agreement, but of two of *d* 2 *Cro. 30*
 together in earth, to desire any thing, it *25* 27
 shall be giuen them; so much he respecteth the *c* *Mat. 8.*
 fellowshipp and vnanimitie of his people, and *19.*
 their *f* gathering together in his name. *f* *uers. 20.*
 But when through distance of place, or *g* 2. *Tim. 1.*
 other just occasion, they cannot or doe not *3.*
 come together; as also in their priuate prayers *b* 1 *1 Thes. 1.*
 which they power out before the Lord either *2.*
 some few together, or each one apart; the *i* *Phil. 3. 4*
 faithfull haue yet spiritual communion and *k* *Rom. 1. 9.*
 benefit by praying one for an other; while *10.*
 they *g* remember and *b* make mention of *Phil. 22.*
 their bretheren vnto God, rejoycing *i* and *m* *Col. 4. 12*
 giuing thanks for his blessings upon them, *k* *n* 1 *Iob 5.*
 desiring things that may benefit & comfort *16. Eph. 6*
 them, praying for deliuerance from bands or *18. 19.*
 other afflictions, for strength and stabilitie in
 the truth, for *m* remission of sinnes or for o-
 ther graces as the necessities of the Saints,
 doe requier. for al whom we ar *n* exhorted to
 pray, with al manner prayer and supplicatiō in
 the spirit, & for

a *AA*.12.5 for a speciall persons, to make more earnest
b *Rom* 15.31 to strive or wrastle together with them
 30 by prayers to God for them. This fellowship
 is comfortable, to all that know the value
 of prayer; and how much it preuaileth with God
 if it be feruent. Wherefore the Apostles did not
 onely performe this dutie for others in their
 absence, but themselves so earnestly desired
 it at the hands of all, and trusted for help by
 22. Also the Saints that were before them knew
 well, and nourished this communion, while
 they requested their brethren to pray for
 them especially the Prophets whose
 petitions were, exceeding beneficiall. not onely
 to the church and members thereof who
 they sometime saved from death by this me-
 18. nes; but also for strangers; so effectually
 19.2 *Cor*. 10.11. *Phil* 22. the Lord is the prayer of the Saints; and the
 14. *Deu* 9. 20. *Am* 7.2 odour thereof as sweet incense before him;
 3.6. a token it was of his heauie indignation; when
 he forbade his prophets to pray for the people.
g *Gen* 20.17 *b* *Psa* 141.2
Reu 5.8.

4. Concerning the word of God in
 our fellowship in the same we have bene-
 16. *Ier* 7.16 *Ez* 14.11. *Chap*. 7. seen how God bestowed it specially upon
 our own people, as a testimony of his grace
 towards them though also in a generall fa-
 shion he communicateth it with the whole world.
 Now the Saints whose peculiar right and
 inheritance it is, must be carefull to use it as
 16. *Mar* 16.1 *Deut* 33.4 common blessing, every one in himselfe,
 and all of them with and for one another both
 privately and publicly, Priuately to read and

speak of the same, unto their families and
 neighbours, continually reherſing or *a* whet- *a Deut. 1. 8*
 ting the words of God, upon and vnto their
 children, talking of them when they are in the
 howſe, and as they walke by the way, whē they
 lie downe, and when they riſe up; that ſo men
 may learne and know the ſcripturs from their
 childhood, *b* and by them be made wiſe vnto *b 2 Tim 3.*
 ſaluation, through the faith which is in Chriſt *15.*
 Jeſus. And that all Chriſtians, may by this
 meanes be able, to exhort and edify one an- *c 1 Th 5. 11*
 other, in the knowledge and faith of God;
 may haue their ſpeech *d* gracious alway, and *d Colo. 6.*
 powdered with ſalt; may diſcerne truth from
 error, whiles by ſerching the ſcripture, as did *e AR 7. 11*
 the men of Berea, *e* they ſe whether the things
 taught them be ſo. And this was foretold to be
 a ſpecial part of Gods couenāt with his people,
 that his words which he hath put in their mo- *f Iſa 59. 21*
 uth, ſhal not depart out of their mouth nor out
 of the mouth of their ſeed, nor out of the mouth
 of their ſeeds ſeed, from hēce forth eue for ever.

5. But in the Aſſemblies of the Saincts,
 the light of this grace ſhineth more clearly
 for in them haue the ſcriptures been read and *g AR 15. 21*
 preached of old *g* euery ſabbath day; ther
 all men haue not onely liberty, but are exhor- *b 1 Cor 14.*
 ed to deſire that they may *b* prophesie, that *1 39.*
 is, ſpeake vnto the church, to edefying, to
 exhortation, and to comfort: which is there- *i ver. 3. 4.*
 fore to be coueted *k* rather then other spiritu- *k ver. 1. 5.*
 all gifts, becauſe it tendeth both to the buil-
 ding vp of the brethren, and conuerſion of the

- a* 1 *Cor* 14. unbelievers, *a* and glory of God thereby. All
2 24. 25 therefore that haue receiued this gift, may in
b *ver.* 40. *b* seemlin^e & order vse and manifest it, for
c *Rom* 12. 6 the profit of the whole and every member; be-
 ing carefull that it be done according to *c* the
d 1 *Pet* 4. proportion of faith, and when any speake,
 10 11. that it be *d* as the words of God. And althoug
e 1 *Cor* 14. a women in regard of her sex may *e* not spak
 34. 35. or teach in the church: yet with other women
 and in her priuate familie, she f openeth her
f *Pro* 31. 26 mouth in wisdom, and the Doctrine of grace
 is in her tongue. So Mary *g* the prophetesse,
g *Ex* 15. 20 was guide to the women of Israel, in their
 songs of thanksgiuing: so *b* Priscila at home
 helped to expound the way of God more per-
b *Act* 18. fectly to learned Apollos, and was (together
 25. 26. with other women- acknowledged of the
i *Phi.* 4. 3. Apostle Paul, to be one of his *k* fellow helpe
k *Rom* 16. 3 in Christ Iesus. And the Lord both in those
l *Luk* 2. 36 dayes, and before had furnished holy wo-
Act 21. 9 men with the gift of *l* prophesie, as he promi-
Ex 15. 20. sed also by *m* his seruant Ioel: to teach, that
Iud. 4. 4. his graces are giuen unto all as he seeth good
2 Ki 22. 15 to bestow them: though there is a difference
m *Ioel* 2. 28 between the extraordinary gift of prophetic
 29. giuen but unto few; and the ordinarie proph-
 sic ar exposition of scripture, which is com-
n *Act* 20. 28 mune with many.
o 1 *Tim* 5. 6. Aboue all other, the Officers giuen
 17. of Christ, for the worke of the ministerie, the
p 1. *Pet* 5. *n* Ouerseers of the Churches; are to study and
 1. 2. o labour in the word and Doctrine *p* to feed
 the flocks that depend vpon them, to shew
 them

a them the good and right way, to *b* build *a1 Sam* 12.
 vp the body of Christ, to *c* deuide the word *a* 2.
 right, to speake it *d* faithfully, to keep *e* no- *b1 Eph* 4. 11
 thing back, *e* eyther through negligence feare 12,
 or flatterie, but to *f* hew them the whol coun *c* : 2 *Tim*, 2.
 fell of God, and teach them *f* all the statutes 15.
 which the Lord hath commanded not *g* keep *d* *lar* 13. 28
 ing back a word. These *b* watch for their peo *e* *Mat* 20. 27
 ples sowles, as they that *f* shall giue accountes; *f* *Leu* 10. 11
 and necessitie is layd upon them, therefore *g* *Li* 26. 2.
 woe vnto them, if they preach not the Gos- *b* *He* b. 3.
 pell. These must haue care both of strong 17
 and weak; *k* of *f* heep and lambs; to feed with *i* *Eze* 34. 2
 strong meat or with milk; as their flocks hath *i* *Cor* 3. 16.
 need, and is *l* capable. Vpon these the charge *k* *Iob* 1. 15
 lieth, to *m* dre: e the Lamps of Gods law from 16 *1* *Cor* 3.
 evening: to morning, that they may alway 1. 2. *1* *Leb* 5
 burne in the Tabernacle of the cōgregatiō to 12. 13. 14
 giue to the howsould, their *n* portiō of meat *l* *Mar* 4. 33
 in season; and to communicate this heavenly *m* *Ex*. 27.
 Manna with all the Israel of God, that there 20. 21
 may be an equalitie, as it is writen, *o* *be* that *n* *Luk* 12.
gathered much had nothing ouer; and be that ga- 42.
thered little had no lack *o* *Ex* 16. 12
 7. And together with the words of *p* *Mar* 28.
 Gods eternall couenant, *p* these also dispense 9.
 the seales of the same by which the communi *i* *Cor* 11.
 on of the Saints is more illustrated and con- 22. 14.
 firmed. For by baptisme which is *p* one, we *q* *Eph*. 4. 5
 all are made *q* one in Chr. st Iesus. And as *Gal* 3. 27.
 our Fathers were all *r* baptised vnto Moses, 28
 in the cloud and in the sea; so now under *r* *1* *Cor* 10. 2
 Christ, by one spirit we all are baptised into
 one

1 Cor 12. *a* one body, whether we be Iewes or greeks,
13. bond or free. Neyther can any man forbid
b **Act 10. 47** water *b* from those which haue receiued the
88. 36. 37 Holy Ghost and faith; it is *c* the commune
12. symbol and pledge of our saluation, and (like
c **Mat 28. 19** *d* circumcision.) the *e* seal of our righteousness
d **Mat 16. 16** by faith, euen the seal of Gods couenant to vs
e **Col 2. 11.** and fro our seed. The Supper also of our
12. Lord, is to be distributed to all the Saints
Rom 4. 11. that can examine themselues, and discern his
f **Gen 17. 10** body therein by faith; and is an other seal, as
12. 13. 14. of our vnion with Christ, whose flesh we eat.
Gal 2. 14. and drinke his blood; so of our uniting toge-
Act 2. 38. ther in his faith. For we (sayth *g* the Apostle)
39 that are many, are one bread & one body be-
g **1 Cor. 11** cause we all are partakers of one bread. Ther
28. 29. fore must *h* we come together for this com-
h **1 Cor 10.** munion, and tary *i* one for another, that as
17. brethren we may eat and drinke and rejoyce
1 Cor 11. 20 together before the Lord; which he that re-
i **ver 13.** fuseteth or neglecteth; is worthy to be *k* rooted
k **Num. 9.** out from amongst his people.
23. 8. As the Saints haue all a right and
 interest in the couenant of God and seals
 of the same, wherein they haue and hold com-
 munion together: so haue and doe they also,
 in all other Christian spirituall duties, publike
 or priuate. For all the actions of the Church
 being but a pract se and performace of Gods
 Law; the members haue their portion in the
 generall, so haue they also in the particulars
 ech one according to his place, calling, and
 measure of grace, giuen him from Christ the
 head.

head. In the primitiue church establisht *a Exo 35.1*
 by Moses, when publicke actions were to be *4. Ec.*
 performed, the whole congregation was as- *b Leui. 8.3*
 sembled: as about the *a* making of the Tabe- *4. Ec.*
 nacle and all the furniture for the seruice of *c Num 8.9*
 God; at the ordination and authorizing of the *10.20.*
b Priests and *c* Leuites; at the first *d* making *d Deu. 5.2.*
 and *e* solemnizing of the couenant at the *f* *re 3.22,*
 newing of the same; and at the *g* repeti- *e Exo 24.3.*
 tion of all the Lawes and ordinances of *4. Ec*
 the Lord. Vnto all and euery of the Israel- *f Deu 9.10*
 lites, was commended the care and obserua- *1.1.12*
 tion of all Gods statutes; that neyther all nor *g Deu 1.1.*
 any of them, *g* man nor woman, nor familie, *Ec.*
 nor tribe should forsake the Lord, nor suffer *b Deu. 29.*
 among them any root to bring forth gall and *8.*
 wormwood; but plainly *b* rebuke their neigh- *i Leu 19.17*
 bour when he sinned in private, or testifie a- *k Leu. 5.1*
 gainst him: in publicke if he could and there *l Deu 13.8.*
 were need; to bewray and execute judgment *Leu 10.2.4*
 vpon open and notorious malefactors; euen the *m Lev. 13.*
 leprous and vnclean, though the trial of them *n Num. 5.2*
 appertayned to the *k* Priests, yet all the *l* chil- *4.*
 dren of Israel were to looke that such were re- *o Leu 21.1*
 moued out of the host, yea the care of the *8.24.*
 Priests purity in their administration, apper- *p 2. Chr 30*
 tained *m* to all the people. And long after *2.21.23.*
 both in *n* counsels, and in the redressing of
 publick evils and trespasses, all Israel indiffe-
 rently had their hand and preience; as the
 Scripture sheweth. *Ezra. 10.1.9.12. Ec.*

9. The churches in the Apostles dayes
 had also the like right and libertie; for the multi-

AAI 11. multitudes of beleeuers, were both beholders
23 Ec 2.3 and actors in the commune affayres; as at the
5 Ec 4 23. a choise and ordination of church officers; at
b AAI 15 2.4 the bdeciding of questions and countroueries
6 7. 12 22 at the c excommunication or casting out of
23 Ec 21 impenitent sinners; at the d choise and ap-
22 poyntment of men, to carry the grace or be-
1 Cor 6. 2 nevolence of the Saints, to their needy bre-
Ec thren; at the receiving and reading of the A-
e Mat 18. 17 postles, e Letters; and generally, in the pub-
1 Cor 5. 4. lick f communion and fellowship of the Apo-
5 13. stles, and one of another. They were also
d 1 Cor 8 19 will ed to exhort, and admonish g ech other
1. Cor 16 3 even the h Officers of the churches; to marke
e Rom 1 7 idiligently, and avoyd the causers of diuision
1 The 2 7 and offences; and to looke that k no roote of
f AAI 2 41 bitterneffe sprung vp and trovbled them least
42. Ec thereby many should be deiled.
g 2 The 14 10. These and the like privileges in
2 The 3 14 the faith and practise of the Gospell, are per-
15 mitted to all Saints in all churches; which
b Col 4 17 they must vse in l all sobriety, order and peac
i Rom 16, not presuming aboue their calling, place, or
17. measure of vnderstanding; nor abusing their
k Heb 12. 15 libertie to the trouble or annoyance of their
l Rom 12. 3 brethren. And therefore m Elders or n gouer-
16 1 Cor nours are set to rule the people, and together
14 33 40 with the other Officers to weild the
m 1 Tim 5 churches affayres. By which meanes con-
17 fusio is auoyded. and order obserued in the a
n 1 Cor 12. ssemblies; as was in the primitiue church-
28. es where the Overseers and publick Mi-
AAI 20 17. nisters, n pronounced, discussed, and car-
28 ed matters in seemlineffe and peace.
o AAI 15. Ec 15. 6 7 13.

These

CHAP. XVIII.

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These guides are to *a* be heard, revered, *a* Heb 13.7
and submitted vnto in the Lord; they attend to 17.
the publick seruice of the Church, and are as
the hand, mouth, and eies of the same; by such
God of old *b* signified his will to the people; *b* Ex 19 3.
and by such *c* Christ gaue admonition to the 7 8.
Churches in Asia, when he directed his Epist *c* Rev 2. 1.
les to the Angels, whose contents concerned 8 12 18 3
and were to be signified vnto the whole *d* 3. 17. 14.
churches And these Overseers, that thus goe *d* Rev 2.7.
before, help, direct, and govern their brether- 11. 29. 3
en, are not to impeach their freedom or 3 6 22
power in any thing: for be they neuer so great *e* 1 Cor. 3.
they are not their owne, but *e* the Churches 22 23
to whom they administer, the Churches being
Christs; and Christ Gods.

CHAP. XIX.

*Of the Communion of the Saencts in ci-
uill things and humaine.*

Vnto the aforesaid spiritual Communion
among the Saincts, is adjoy ned an out-
ward humaine societie, for things concerning
this life, and the heip comfort and peace of the
same. This wee may refer vnto three heads
the one of Families; the onther of Policies or
Commune-weales; the third of general datie
of loue and friendship, which nature it selfe
teacheth and religion confirmeth among
Gods people.

1. Families

a Heb 13.4 2. Families; haue their foundation in
b Mal 2.15 marriage; which as it is *a* honorable among all
c 1 Cor 7.14 men, so chiefly among the Sancts; who there
d Gen 2.18 by haue *a b* godly seed, whereas the children
 22. Ec. of the wicked vnbeleeuers are *c* unclean. This
e Gen 1.28, state of life, God *d* ordayned in Paridise.
f Gen 4.17 whiles Adam was in perfection, for mutual
 Ec. helpe and comfort, and for *e* propagation of
g Gen 4.25 mankinde. And after the transgression, it was
 26. Ec 5.3. continewd as in *f* the world, so in the *g* church.
 9. 12. Ec. both for the causes aforesayd, and for the ob-
b Gen 3.15 teyning of that promised *b* seed that should
 Ec 15.3.4.5 bruse the Serpents head, and bring blessing
 Ps 3. 5. vpon all families, of the earth. And vntil that
i Deu 5.5 seed, (which was Christ,) came; our Fathers
 6. Ec. Gen generally embraced that kinde of life, and
 30. 1. 1 Sa. thought it a dishonour to die childlesse; and
 1. 6. Luk. 1 since that time. it hath still been kept in, and
 13. 25. sanctified vnto the church, to such, as saw
k 1 Cor 7.2. good, or had need so to liue, *k* both for the
 Ec 9. 5. avoyding of sinne, and for other helpe and
l 1 Tim 5. 11 comfort which that estate affordeth. But the
l 1 Cor 7. 7 which haue from God, / the gift to contayne
m Mat. 19 their vessels in holinesse and honour without
 12. 1 Tim 5 marriage, and which adducting *m* themselues
 5. 11 Luk. to the seruice of Christ, finde it best for avoy-
 37. ding the burdens and *n* cares of this life.
n 1. Cor. 7. keep themselues single in virginity or widow-
 32. 33. 34. hood; are counsell'd by *o* Christ and his
o Mat 19. possible so to rest. Yet if any marry they
 12. sinne not; onely they must so liue as *q* if they
1 Cor 7. 37. were not married and so use all other world-
 38. 40. ly things, as if they vsed them not, because
 p ver 28. 36, q ver 29. 31.

the fashion of this world passeth away. And *a* Gen. 6.2
 in their marrying. they must have care not to 3. & c
 match themselues in an vnequal yoke with vn 27.46.
 beleeuers, (for that *a* hath alwayes been re- Deut. 7. 3
 proued,) but onely *b* in the Lord; though if Exr. 9. 1 2
 they be maryed to vnbeleeuers before they Mal. 2. 11
 are called to the faith, they must not then 12.
 depart or put away. *b* 1 Cor. 7

3. The faithfull man and woman thus fast- 39.
 ned in wedlocke, are *d* heyres together of the 1 Cor. 7. 10
 grace of life; and so ought to liue in peace & 12. 13. 6
 loue, the wife *e* being subject to her hus band *c* 1 Pet. 3. 7
 (whose glory shee is) as vnto the Lord Their *d* Eph. 5. 22
 fellowe ship as it is in *f* spiritual duties, so also 1 Pe. 3. 1
 in humaine; such as be *g* liuing and conver- *e* 1 Cor. 11
 sing together; *b* education of children, govern- 7.
 ment of seruants, and ordring of the familie; *f* 1 Pet. 3.
 joynt *s* labour and diligence for their liuely- 7.
 hood; and all other offices whereby their mu- *g* Gen. 2. 24.
 tual loue, help, and comfort may be main- Mat. 19. 6
 teined, in this honourable state of life, which 1. Cor. 7. 3
 to forbid any Christian, is a doctrine *k* of Di- *b* Eph. 6. 4
 vits; and which is a *s* hadow *l* of that mystical 1 Tim. 5.
 and heauenly Communion betwixt Christ & 10.
 his Church, whiles the man loueth and cher- *i* Cel. 4. 1
 iseth his wife as *m* his owne body, the wo- Pro. 31. 15
 man againe loueth *n* feareth and obeyeth her *k* 1 Tim. 5
 husband, this societie endureth until death; & 8. Pro. 31.
 cannot be desolued except for adulterie, for 16. 17. 18
 which trespasse if the magistrate inflict not 19. & c.
 death according *o* to Gods law, the injured *l* 1 Tim. 4
 perso may *p* lawfully diuorce & put away the 1. 3.
 offender. *m* Eph. 5

4. The next in the family, are chil- 23, 25.
 dren; *n* 28. 19. 33. *p* Ro. 7. 24 Mat. 5. 32 Levit. 20. 10 Num. 5. 31
 Mat. 19. 7. 8. 9.

a *Pfal.* 127 children; which as they are the inheritance
3. **a** and wages of the Lord, so must **b** they be
b *Eph.* 6.4. brought vp and nourished in his feare; for
Pfal. 78.3 they are **c** his, and **d** holy from the womb And
4.6.7 because foolishnes **d** is bound in the hearts of
c *Ezek.* 16 children, therefore, the Parents are to govern
21 **e** and correct, but without **f** provoking them
d *1 Cor.* 7 to wrath, least they be discouraged, For
14. they are parents also to **g** store vp, and pro-
e *Pro.* 22. vide for their maintenance, **b** marriage, and
15. other necessities, what in them lieth; the chil-
f *Pro.* 23. dren againe, **e** honouring and obeying their
13. 14 fathers and mothers in the Lord. and recom-
g *Col.* 3. pensing **k** them, (if they can and there be
21. need,) in their old age and pouertie. And
b *2 Cor* 12 they that shall **l** smite, curse, or blaspheme
14 *Gen.* their parents, or **m** stubbornly refuse to obey
25 5 6 them; are for such vnnaturalnes to die the
i *Gen.* 24. death.
3 *Ec* *Exo* **5.** Seruants are the last in the familie,
22 17 inferiour unto children both **n** in durance and
Dcut 7 3 fidelity; yet as their fellowshipp may be in the
k *Eph.* 6. faith, for which their maisters should regard
1 2. them **o** aboue seruants, even bretheren belo-
l *1 Tim.* 5. ued; so in ciuil societie they are notwithstanding
4 *Pro.* 23. ing, to be in **p** subjection to their maisters
22. faithfull and pleasing them in all things. Of
m *Exo.* 21 these, there be two sorts, **1** Free or hired
15 17 seruants; **2** and bondmen or Slaues. of
Mat. 15.4 the first sort were the poor Israelites Which
Pro. 20 20 sold or hired out themselues for necessitie
n *Dcut* 21 their bretheren. or were chaffred by their
8, 20, 21 *Job.* 8.35 *Heb.* 3.5.6 *p* *Pbi.* 1 16.4 *Tit.* 2.9
Leuit. 25 39..

creditors. These were *a* to be well intrea- *a* 2Kin4.1
 ted like bretheren, *b* not overruled with cru- *b* Lev.25.
 eltie; they were to be dismissed *c* in the se- 43.
 venth or at furthest in the fiftieth yeare *d* called *c* Exo21.2
 the Iubilee. And when they went out, they *d* Leu. 25.
 were to be *e* liberally rewarded with their 40.41.54.
 maisters goods. Of the later sort were the *e* Deut. 15
 heathens, either *f* bought with price, or co- 13.14.
 quered by battel; which remained servants *f* Leu. 25.
 alwayes, themselves, and their seed after them 44.45.
 Servitude especially bondage, is a judgment
 of God vpon the world for sinne *g* inflicted *g* Gen9.25
 vpon Chams *b* posteritie as a curse; yet is the 26.
 curse by Christ taken away, in whom the bōd *b* Gal3.28
 & the free are one. And this was the case of
 many straingers in Israel, as of the Gibeonites; *i* Ios.9 23.
 the offspring of Canaan, vpon whom their fa-
 thers *i* curse for outward slauerie was inflicted
 which they cheerfully *k* vnderwent, and had *k* ver25.27
 Gods favour and blessing vpon their soules;
 they seruing him, and he continew ing them,
 (though Saul sought to root them out, (and *l* 2.Sam21
 punishing all Israel for their injury. The like *l* 1.2.3. &c.
 was also to be seen in others of that progenie
 whom Solomon subdned under *m* seruile tri- *m* 1Kin9.2
 bute, and whose children remayned among
 the Israelites after the captiuitie of Babilon,)
 as did also the Nethinims of Gibeon,) and
 were named *n* the sons of Solomons seruants. *n* Neh11.3
 When such bondmen are brought to the faith *o* 7.60.
 of the Gospel, their ciuill seruitude is not ther
 by at an end, no not though they haue *o* belee *o* 1Tim 6.2
 ung maisters; but they are stil to giue honour *p* Celest. 3.
 and do seruice, euen *p* hartily as to the Lord 22.23,
 and

a ver. 24. and not to men; for they serue; *a* the Lord
b 1 Cor. 7. Christ in that estate, and are *b* his freemen,
22. therfore they should not care *c* for this yoke
c vers. 21. yet if they may be free, they should vse it ra-
d Clos. 4. 1 ther. The maisters, are *d* to doe vnto their ser-
 uants that which is just and equall, knowing
 that they also haue a maister in heauen: they
e Gen 16. 6 may *e* chasten them but not oppresse them,
f Job 31. 13 nor contemne their judgment when they con-
 tend with them. Thus seruants notwithstanding
 their freedom in the faith, are to be in sub-
g Gen 16. 9 jection, and *g* humble themselues vnder the
h Luk. 17. hand of their gouernours; they are to o-
7. 8. Ec. bey in *h* labour and attendance, in seruice: at
i Gen 24. 2 home or abroad, in peace *k* or in warr; and
4 both maister and seruant are to keep commu-
k Gen. 14. nion together in their holy faith, (wherein is
14. 15. *l* no respect of persons,) without oppression
l Lam 2. 1. frawd, murmuring, or debate; till they end
 their dayes in peace, and come to the place
 appoynted for all the liuing; where small and
m Job 3. 19 great doe lodge together, and *m* the seruant
 free from his maister

6. This much of families, which being
 well ordered, and conioyned in the faith of
n Rom 16 Christ, are as little churches, so called by
1. Cor. 16. the Apostle; and ought to haue care, whatso-
19 euer be done in others, that *o* Gods true wor-
o Is 24. 15 ship be continewed in them. The second
Gen. 35. 2, sort of humane society, is in Policies or com-
 mune weales; which may be diuersly consti-
p Num 1. tuted, lesser or greater, and vnder sundry
18. 20. 22. sorts of gouernment. As, many families com-
Ec. pact together in one *p* tribe; many tribes in

one *a* nation or Kingdome; many kingdomes *a* Ex 19, 6
 in bone Empire; and these managed by one *Ab*, 10, 22
 or by many; by *c* Princes, *d* Senatours, *e* Iudg *b* Exr. 1, 2.
es, *j* Kings or Kæsars, *g* as God shall dispose *Luk*, 2, 1,
 and the publick states see best. For *h* all pow *c* Num 7, 2
 ers are of God, whatsoeuer be their names, *d* Num. 11
 titles' dignities, or formes of regiment, and 16, 17,
 when or howsoeuer they be altered at the dis *e* *Ab* 13, 20
 cretion of man, (in respect whereof they are *f* *ver*. 21.
 called *i* humane *k* creations, or ordinances,) they *g* *Ab* 25.
 are to be submitted vnto for the Lords sake. 11. 12
 And this though they be vnbeleeyers; how *h* *Rom* 13. 1
 much more if they also beleue, and haue *i* 1 *Pet* 2. 13
 brought their glory to the Church of Christ; *k* *or crea*
 and haue their *l* portion in the holy land. *tutes*

7. These magistrates if they be freely *x* *tritus*.
 chosen of the church, must be of their *mbre*- *IEze* 48. 21
 thren, *n* men of wisdom, and good consci- *m* *Deu* 17.
 ence, who must judge all causes aright, and 15.
 gouerne the people in justice, *o* and in the *n* *Deu*. 13
 fear of God: whome the Commons are to ho 15. *Ec*.
 nour. submit vnto, and reuerence. *p* indeed, *o* 2 *Sam* 23. 3
 word, and gesture, as to the Lord; for *q* the *p* *Psa* 72. 9
 word of God is committed vnto them, and 10. 12 *Rom*
 they therefore are called *r* Gods. This sub- 13. 6. 7 *Iud*
 jection is due vnto all, whether *s* vnto the 8.
 King as to the superior or unto the Gouer- *q* *Iob* 10. 35
 nors, as they that are sent of him. It must be *r* *Psa*. 82. 6
 both openly and *t* secretly, even *u* of consci- *Ex*. 21. 6
 ence, and not for fear of wrath onely. The *s* 1 *Pet*. 2.
 communion of the faith, is not *a* cause, why 13. 14,
 either princes should forsake their place, *t*- *Eccl* 10. 20
 tles, or dignities; or the people shake of their *u* *Rom* 13. 5
 subjection. For seing Magistracie is still Gods

a Rom. 13. *a* ordinance none are meeter to execute, *i*
1.2.3. to have his word and sword committed to
b2Chr1.10 them, to carie his titles, and to judge in his
11.12Num congregation, then his own seruants *b* furnished
11.17. ed with his spirit. And seeing it is still his:
c Rom13.4 ministerie for the Good of his people, the pun-
6. ishment of malefactors, and raise of well-
 doers; none can better perform this dutie, &
d Isa49.23 be *d* nourishing fathers and mothers of Christ
e Re 21.24 church, then Christians. Kings are not to car-
f Isa.60.5. away. but *e* bring their glory and honour
6.9.11. Ierusalem, (as the Gentiles doe their riches
g ver.10. and themselves to *g* minister thereunto.
hEze45.17 8. In which ministration, they both
i Chap. 17 mayntayne and conserue the true religion of
Sect.10. God according to his word, and reforme
kPsa101.1 things amisse. in themselves and their subjects
l Psa82.3. (as is *i* before touched:) and also maineyne
4. civill peace, by executing *k*mercy and judg-
 ment, *l*justifying and deliuering the poor &
m Psa72.4 needy, and *m* beating downe the oppressor
n Iob29.15 Such magistrates *n* are eyes to the blinde,
16.17. feet to the lame, fathers to the poor; whose
o Iud11.27. cause when they know not, they seek out dili-
29.8c. gently; breaking the jawes of the unrighteous
2 Chro32.1 man, and plucking the prey out of his teeth.
2.5.6. 8c. And as their sword preserveth peace at home,
pPsa.47.9 so *o* it resisteth injuries from abroad; that they
89.8. are not onely ornaments of commonwealth
Hos.4.18. but their safety and strength vnder God; and
p Act. 22. may well be called, (as the prophets name
25.28. 8c. them;) the *p* Shields of the world. For which
25.10.11. cause, all Christians as they may (by *q* Paul
 example) be partakers of the benefit of *q* other laws

lawes Politick, so doe they o^{ve} a homage service and subjection vnto them, should alowe them maintenance, pay them tributes, and other-like duties; in recompence of their cares, labours and imployments: that so mutual concord in the communion of the Saints, may almanner wayes be conserued.

9 There remaineth yet an other sort of ciuil duties among the Saints, general vnto al, married or unmarried, bond or free, magistrate or subject; which are loue, mercie, reliefe, kindnes, courtesie, and many other the like sociable actions. at al times to be performed, of al persons as there is occasion, and according to their power and place. For Christians ought to haue care of those *b* that labour among them, are ouer them in the Lord, and admonish them; that they haue them in singuler loue for their works sake, & let them *c* reap their carnall things, which sow vnto them spiritual. For God which *d* *d*Deu 12, 19 willed Israel to beware *e* that they forsakt not *e*Deu 14, 27 the Levite, as long as they lived vpon the *f*Deu 33, 10 earth, *f* because he had neither part nor inheritance with them, but was buisied in *g* teach- *h*Deu 10, 1 ing them the law; and other ministerial actions, *b* for which the Lord himselfe would be his inheritance: hath also ordained *i* that they which preach the Gospel, should liue of the *i* 1Cor 9, 14 Gospel. And seeing for the seruice of Christ in that warfare, *k* they intangle not themselves with the affaires of life, because they would please him that hath chosen them to be Souldiers: they should haue

a Phil. 4. 15 haue *a* their wants supplied by the Church,
16: that they be not forced to warr *at* their own
b 1 Cor. 9. 7 cost; but may eat of the milke of the flocks
c Gal. 6. 6. which they feed, and be made partakeres
c of all their goods; which will not onely be
 an encouragment to them in their ministrie
 but also turne to the great good of such as re-
d Eze 44. liev them, as it is written, *ye d s ball give unto*
30. *the Priests the first of your dough, that he may*
cause the blessing to rest upon thy house. And to-
 gether with them, the poor, the stranger s the
 fatherlesse, and the widowes (as was the man
e Deut. 14. 29 ner *e* in Israel,) are also to be releiued; to them
f Deut. 15. 8 we must *f* open the hand and lend sufficient
 for their need, and that without *g* grief of hart
g ver. 10. and euen freely, *h* looking for nothing again
h Luk. 6. 35 but expecting *a* blessing and reward from
i Heb. 13. 2 God. Pilgroms and strangers are *i* to be har-
k ver. 3. boured; our brethren in bonds *k* to be remem-
 bred, as though we were bound with them;
 the naked to be clothed; the hungrie soul fil-
l Isa. 58. 7 led; the sick and distressed, to be uisited, ten-
Iob. 31, 16 ded. and comforted; and al other good works
17. 18. 19. which are to be done vnto all men, *m* especi-
Ma 25. 35 ally to them which are of the household of
36. faith. For these works of mercy
Iam. 1. 27 are better then sacrifice; they are *n* odours
m Gal. 6. 10 that sinell sweet, *a* sacrifice acceptable and
n Hos. 6. 6. pleasant to God, who can make *o* all grace to
o Phil. 4. 18 abound towards us, that we alwayes hauing
p 2 Cor 9, all sufficiency in all things, may abound in *e*-
8. 9. uery good worke, to an everlasting memory
q ver. 13 of our iustice, the *q* prayers of the Saints for
r 4. 15. 26 us with praise and thanks vnto God for his vn-
 speakable

gifts. These humane duties, are so vnited *a Den 16. 11*
 into true religion, 'as God of old comman- *14. Neh. 8.*
 ded them on his Sabbathes and solemne *a 10.*
 feasts; Christ hath ordeyned *b Aet 6. 1. 2*
 Church, and other Helpers for this ministration; *Ec Rom 12*
 besides the generall care of all the faith- *8. Ec. 16. 1*
 full; and on euery *c* first day of the week, (*1 Tim 3. 12*
 which were dayes of the Churches *d* assem- *Ec 5. 9. 10.*
 blies,) such care and provision for the poor *c 1 Cor. 16*
 was made. yea when occasion so required *1. 2.*
 the Christians *e* sold their possessiō and goods *d Aet. 20. 7*
 and parted them to all men as euery one *Iob 20. 18.*
 had need; which worke the *f* Apostles them- *e Aet 2. 45.*
 selues a while looked unto. Good therfore & *f Aet 4. 34.*
 comfortable it is for all the Saincts that haue *35. 37.*
 this worlds good, to doe good & to distribute, *g Heb 13. 16.*
 because with such sacrifices God is wel plea- *b 1sa 23. 18*
 sed; that they be rich in good works, and rea-
 dy to communicate; that with the godly Ty-
 mours, *b* their occupying and their gayne may
 be holie vnto the Lord; whiles they hoord it
 not up; nor keep it in store, but let it be for the
 that dwel before the Lord, for food and clo-
 thing: by this meanes; laying vp in store for
 themselues, a good foundatiō, against the time
 to come, that they may obtayn eternal life. *k Luk 1. 3.*
 10. Concerning other Christian offices spe- *Aet 26. 25.*
 ciall regard must be had in all our actions of *2. Iob. 1.*
 reuerence and loue; for towards superiours & *Leu 19. 32.*
 the aged, men must shew all honour in giuing *1 Kin 1. 16.*
 them their *k* titles of dignity, whē they speak *23 Rut 2. 10*
 or writ unto them rising vp; and bowing down *1 Tim 5. 1.*
 before them for honour sake, they may not *1 Sam 1. 14.*
 rebuke; but exhort them as fathers they are to *15,*
 giue them *m* the vpper pla- *1 m Luk 14. 7*
 8, 9, 10,

6.7. places, and suffer them a first to speake in can-
b Ios 7. 19. les; And they again are kindly to intre at the
Philem. 9. yonger sort as b children and as brethren; yet
1 Tim. 5. 1 as they may deserue, c sharply to rebuke al-
c Tit. 1. 13 so. Amongst all, there should be in behau-
3. Iohn. 10 our; seemlines and d courtesie; in giuing ho-
Num. 32. nour, e to goe one before another; f saluting
6. 7. 14. kissing, and g embracing of freinds, as there
d Eph 4. 32 is occasion. In words, b softnes, meeknes, and
e Rom. 12. gentilenes towards Ii, without i bitterness or
10. wrath. clamorous or euil speaking: euen then
f 1 The. 5 giuing good words, and blessing, k when we
26. 1 Cor 16 are reproched. In Actions; dealing l freindly
20. simply, faithfully; neither by force m oppres-
g Añ 21. 6 sing, nor by fraud deceauing our brethren in
b Tit. 3. 2. any thing; ready to n giue lend, or pleasure
Gal. 5. 23. them any way; and unto euery honest action
i Eph 4. 31 o easy to be intreated; p rejoycing with them
k 1 Pet 3. 9 for their joy, and mourning for their sor-
l 1 Cor 16. row. Nourishing good will by q affability; so
14. Pro 18. ciablenes, r lowly cariage, s loue-feasts, and
24. 2 Cor. 1 rejoycing together; that the bond of peace
12. 1 Tim 5 may by all good and lawfull meanes be pre-
11. serued amongst vs during life; and when wee
1 The. 4. 6 are parted by death, the liuing to i carry
n Mas 42 and accompany the dead vnto the graue.
olam 3. 17 11. In this maner men carying themselues
p Rom. 12. towards God whom they serue with reue-
15 rence and with fear and adore in spirit and
q Pet. 3. 8 truth; also to their neighbours, with whome
r Rom. 12 they are coupled in peace and amitie: the
16. blessing of the Lord, as the rayn and shewrs
l Iude, 12 from heauen are powred vpon them; x his
Añ, 2. 40. owne tabernacle and gracious presence and
i Iuk 7, 22. Sam. 3. 31. &c. u Ezech 34. 26, x. Leu. 2. . 11. 12

CHAP. XIX.

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a joyfull shout of a king is among them; *a Num 23.*
 and he will *b* gloryfie the place of his feet. *A- 21.*
 against al forreyne enemies he wil defend them *b Isa 60. 13*
 making *c* the barrs of their gates strong, *c Psa. 147*
 and he *d* set for walls and bulwarks, *e- 13.*
 when himselfe: wil be a *e* wall of fyre round a- *d Isa 26. 5.*
 bout them; that they shall dwell in the ta- *c Zech 2. 5*
 bernacle of peace in sure dwellings, and in
 safe resting places: He will cloth them *g* with *f Isa 32. 18*
 garments of saluation. will couer them with *g Isa 61. 10*
 the robe of righteousness; and adorn them,
 with his graces, as a bride garnisheth her self
 with her jewels. Here will he make vnto all
 people, a feast of fatt things and full of mar- *b Isa. 25. 6*
 row, a feast of wines fined and purified; fee- *i Psa 81. 16*
 ding them *b* with the fat of wheat, and filling *k Isa 62. 3*
 them with honey out of the Rock. Sion shall
 be *i* a crown of glory in the hand of the Lord;
 and a royall diademe in the hand of her God,
 and as a *k* bridegrome is glad of the
 bride, so will he rejoyce ouer her; and shee
 againe shall joy in him, and prayse his name *l vers. 5*
 because *m* he hath exalted the horne of his pe- *l*
 ple, which is a prayse for all his Saints, euen *l Psa 1*
 for the sonns of Israel a people neer unto him. *4*

Pray for the peace of Ierusalem: let them prosper
 that loue thee. *Psalms. 122. 6.*

CHAP. XX

How the Communion and peace of the Saints
 is hindred by enemies without.

Although the Church hath receiued such *n Psa 94. 11*
 A grace and glorie from the Lord her *n Sun o Psa 49. 4. 5*
 and sheild, that she may wel be an *o* asto-
 nishment to the kings of the earth, and won-
 der

a **Reu 12.1** der of the world; as hauing *a* the Sun for her
 clothing, the moon for her footstool, and the
 twelve starres for a crowne vpon her head
b **Rom 13.14.** while *s* by faith and holines *s* he hath *b* put on
 Christ, the *c* Sun of righteousness that is risen
c **Mal. 4.1.** vnto her, as *s* he hath learned him of his *d* disci-
d **2 Pet 3.2** ples; and is hereby advanced to heavenly
e **Phil 3.20** dignity, that even her *e* conuersation is in hea-
f **I Job 2.15** ven. so as *s* he loueth no more *f* this world,
g **I Job 17.4** which *s* he her selfe *g* is not, and the *b* fastidious
h **1 Cor 7.32** whereof passeth away: yet forasmuch as *s* he
Reu 12.2. hath both in her own bodie, *i* paines of child-
 birth, while *s* he is in travail to bring forth
 Christ, which by the preaching of the Gospell
k **Gal 4.19.** is *k* formed in her; and without her selfe, Sa-
l **Reu. 20.2** tan (for his fiercenes *a* *l* dragon' *m* persecu-
m **Reu 12.13.17.** ting her in wrath, and warring with the rem-
n **Reu 20.8.** nant of her seed gathering his soldiers which
 are *n* as the sand of the sea, to compassse about
 the tents of the Saints, the beloued citie; if
9. *s* halbe therefore good, that we take a view
 of these troubles and assaults learn of God the
 end and vse of them and how, we may either
 escape or ouercome them, least we be offen-
 ded and our faith fayl.

2. That old crooked serpent, the enemy of
 mans saluation, perceuing the vnitng & com-
 munion of the Saints, to be a great help and
 furtherance of their hapines; a prayse to their
 God, a daunting to the world. and a comfort
 to themselues: doth therefore bend his utmost
 might and malice against this brotherhood,
 that he may dissolue the same. He stirreth vp
 the wicked multitudes, like the raging waves
 of

the sea, that come out myre and durt, to be
 & blasphem the truth & witnesses of Christ
 making them of *a* nouilty, heresie, seditiō trea- *a* *Act* 17, 18
 and rebellion. He further kindleth this *b* *24*, 5, 14
 by his *b* false prophets, that cease not to *Neb* 6, 6, 7,
 weigh against & calumniate this little flock, *b* *Am* 7, 10,
 by their abused wit and learning, to proue *Luk* 23, 2,
 and perswade that they are as bad or worse *Iob* 19, 12
 when they be reported of, both for their
 unfaithfulness towards God, and loyaltie to the prin- *c* *Kin* 22, 8
 ces of the earth, which princes also, for like, *e* *Num* 22, 3
 as *f* for their malice in themselues. or for that they *d* fear *4*, *Mat* 2, 3,
 the losse or impeachment of their honour and
 dignities; or because they loath *e* the bond &
 yoke of the Gospell; or *f* for to gratifie their
 people & subjects; ar ready to turne the dint *e* *Psa* 2, 3,
 of their sword, (wherewith they should con- *f* *Act* 22, 3,
 tinue the truth and peace of Christian religiō) *g* *24*, 18,
 against the Saints, and especially their com-
 munion and assemblies; which seem most dan-
 gerous, and are indeed terrible to the world.
 as an *g* army with banners.

3. Herevpon they thinke to *b* worke wise *g* *Son* 6, 3,
 if any way they can hinder the propagation *b* *Ex* 1, 10,
 and increate of the Church whither by privy
 oppression, or open persecution, though the *h* *Pro* 17, 16
 wisdom of God hath sayd, *h* *Surely it is not good*
to condemne the iust; that princes should smite for
iniquitie. Especially the *k* men children, the tea *k* *Ex* 1, 16,
 chers guides, and principall of Christs flock, *23*,
 are most maligne, and exposed to their ty-
 rannie: though sometime neither women
 nor infants can be exempted from their rage
 and; crueltie. For which these ciuill poli-
 ties

a Psa 82. 6, vnto whom ere while it was sayd *a ye are Gods*
 and ye are all children of the most high, are not
 become more base then any men; and are c
 led in holy scripture, *b Lions. Wolves, Bears*
Libbards, wild Bores; and Foxes; euen pour
 Dan 7. 4 5. trached out by *c monstrous sauage,* and defiled
 6, Psa 80, med beastes; for such their barbarous haue
 1, Luk 3, and misusage of the Saincts.
 31. 32, 4. For loe, in their malignant harts, the
 c Dan 7. 7. 8 fret against the people of God, and against
 Reu 1. 1, 2 the holy couenant; with their mouthes the
 d Num 22. 3 speake euill, euen *e maruelous* and presumptuous
 e Dan 1. 1, 30 things, *f blaspheming* Gods name and
 f Dan 1. 1, 36, 37, 8 tabernacle, and them that dwell in heauen
 g Reu 13. 6 with their hands and hornes they smite and
 h He 10, pus h the poor flock of Christ, *g spoyling* the
 34, Reu 1 of their goods, bannishing them out of their
 9. Ier 38. 6 dominions, casting them into prisons and dun
 1, Kin 22, geons, feeding them with bred of aduersity
 26, Act 8, 3 and water of affliction; deuising all cruell and
 i Heb 11, exquisite torments, to make their death unfor
 35. 36, 3 rable, *b racking, stoning, hanging hewing*
 Dan 3. 19, peaces, burning in fire, casting to wild beasts
 20, 36, 16 and many moe horrible tortures; as the lambs
 k Ex 1. 22. of Christ haue felt in all ages; whiles children
 Mat 2. 16. haue been brought i from the womb to their
 2. K. 8. 12 martirdom; and *k women* with, child ript vp
 l Act 8. 1, in their unaturall cruelty.
 Act 12. 1, 2 5. By this meanes. the communion of the
 36, Saincts is oft times dissolved and *k scattered*
 m Rom 8. their shepheards and watchmen / apprehended
 36. and killed; the whole flock persued, as *m sheepe*
 apoynted to the slaughter. Some for fear of

and forsake the faith, and are *a* compelled *a* *Abd* 26. 11
 to blasphemie. Some by flatterie are caused to
 sinne, and wickedly breake the holy coue- *b* *Dan* 11.
 nant, and to be the betrayers of their brethren. 30. 32,
 such as escape these euils, sometime *c* wander *c* *Heb.* 11.
 and downe in sheep skins and goat skins, 37, 38,
 stature, afflicted, and tormented, in deserts
 and mountaines, in dens, and caues of the
 earth. Thus waters of a full cup are wrung
 out vnto them, and now the *d* wayes of Sion *Lam*, 1. 4,
 lament, because, no man commeth to the so-
 lemn feasts; for *e* the dayly sacrifice *e* *Dan* 11. 31
 they were wont publickly to worship
 God, is taken away, and abominable desola-
 tion put in the place, The *f* sanctuary and sy *f* *Psa* 74. 7
 agogus of God are burned; *g* Ierusalem bro *g* 8.
 ken vp, made a ruinous heap, the stones ther *g* *Jer* 52. 7
 layd in dust, and the dead bodies of the *Psa* 89. 1.
 sancts, cast to the fowles and beasts of the 2. 1.
 earth. Then the faithful mourn, because God *b* *Lam* 2. 6
 hath destroyed his congregation, caused the 7.
 sabbaths to be forgotten, forsaken his sanctua *i* *vers.* 11.
 ry, and giuen into the enimies hand the wals
 of her palaces: their eyes *i* sayd with teares,
 their bowels swel, their liuer is powred vpon
 the earth; and they cry out with the prophet,
 O Lord God, spare we beseech thee: who shall *k* *Amo* 7. 2
 ke Iacob, for he is small. *s*

6. Thus God who hath his fyre, in Sion, *l* *Ilsa* 31. 9,
 and fornace in Ierusalem, melteth his mee- *m* *Mal* 3, 3
 all *m* trieth and fineth his people as siluer, & *n* *Ilsa* 4. 4
 purifieth them as gold by the *n* spirit of judg- *o* *Lam* 3, 39
 ment and the spirit of burning; draweth them 40. 42,
 to repentance, by chastening *o* them for their
 sins

a **1 Pet 4, 17** finnes, and making judgment *a* to beginne
 his own howse; consuming the dross, and ma
b **1 Pet 1, 7** king known them that are approued, tha
c **Rom 9, 27** *b* the triall of their faith being much more pre
 cious then gold that perris heth though it be
 29, tried with fire,) may be found vnto prayse &
d **Eze 11, 16** honour and glorie, at the appearing of Iesu
e **1 Kin 8, 47** Christ For not withstanding all the rage of
 48, **Dan 6,** persecutors, God will perserue to himselfe a
 10, little flock, vnto whom he will be *d* a little
 Sanctuarie, in all places where they are dis
 persed: who in this their disolation, yet pray
 with their faces *e* toward Ierusalem; doe con
f **Iob 10, 19** vene and meet together *f* secretly for fear of
Act 4, 18, their foes, and cease not to performe all holy
 19, duties vnto God and on to another, to the ve
g **Rom 8, 37** most of their power; and in al their afflictions
 are *g* more then conquerors through him that
h, **ver 18,** loued them. For they *b* account the sufferings
i **Heb 12, 1,** of this present time, not worthy of the glorie
 3, which *f* halbe shewed vnto them; they *i* cōsi
 der Christ their head, who for the joy that
k **Rev 5, 5, 6** was set before him, endured the crosse, and
l **Rev 1, 18,** dispised the shame. and is set at the righ hand
 of God; who when he was both in name and
 power *a* Lion, appeared *k* as a Lamb killed,
m **Eze, 37,** yet behold *l* he is alue for euermore, Amey
 7, 8, **Ec,** and he hath the keyes of hel and of death, and
 he it is that raiseth vp his children from death,
 he will prophecie, and their disperfed bones
f shall come together, sinewes and fleshe *f* shall
 grow vpon them, breath *f* hall enter into the
 and they stand vpon their feet an exceeding
 great army. For in their tribulations, they
 haue bur

ne but washed their garments a white in his a *Reu* 7. 14
 god; and this is al the fruit b the taking away b *Isa* 27. 9
 their sinne; and the more the adversaries vex
 en, thinking to root them out the c more they c *Exo* 1. 12
 multiply and grow: by patient suffering, they
 enah; and by dying dayly, they attayn to
 eternal. And God who hath chastened them
 in rods for their good, will turne his hand vp d *Psa* 75. 8
 their enimies, and scourge them with scor-
 es: they shall d wring out and drink the dre e *Isa* 27. 11
 of this cup of wrath; he that made them f f *Dan* 7. 11
 will not haue compassion of them, and he that
 ned them n will haue no mercy on them: the
 eults shall be destroyed g and giuen to the bur-
 fire, and the righteous shall b haue domi- g *Psa* 49.
 over them in the morning. The zel e of the 14.
 of hosts will performe it.

The Lord preserveth the sowles of his Saints he wil
 liueth them from the bid of the wicked. *Psa* 97. 10

CHAP. XXI.

the peace and communiõ of the Church, is dis-
 turbed by troubles; & sinns within it self.

WT it is a small thing for Satan thus to mo-
 uet the Saints with troubles from abroad;
 he hath means and instruments many in the
 church it selfe, to worke the woe, yea often the
 of the same; and he most delighteth to
 alle contentions among brethren, knowing
 such things are most offensive vnto God,
 ay to his people, and giue to the enimie oc-
 sion of reproach. The meanes are two, that
 chaifly vseth hereunto: 1. the infirmities of
 the Saints; who though they would doe good
 through sinne that dwelleth in them, oft

times doe the evill which they hate; 2. and the iniquities of false brethren & hypocrites, who alwayes are corrupted in themselves, and seek to bring corruption into the whole body of the Church.

2. For when the faithfull through common frailty, defile their precious sowles, and bodies through the remainders of sinne; both the enemies without take occasion to blaspheme, as the brethren within to stumble and contend, as Moses was murmured against by his own sister and brother, because he had married an *Æthiopian* wife. And God himselfe is often angry with the whole Church, and punisheth many, for the fault of a few, as when David was punished in numbring the people: God in displeasure plagued Israel, that of them ther died seven thousand men. Againe, the homebred wars and dissentions, are hevier to the brethrens hearts then all forreyn troubles, and many weak ones are offended, no lesse then was Rebekah, when feeling the children to strite in her body, made question of her conception, and said, *why am I thus?* But above all, the hypocrites hart doe increase wrath, and oft times move the Church of which they are not, though they be in the same, (like the Apes and peacocks in Solomons ships;) being indeed the pents feed, and apperteyning to another kingdom then Christs: yet are thrust among the Saints, through Satans malice, for to annoy them; God also permitting this for tryall of the elect. By these meanes, the little bark of the Church, hath ever been tossed as with winds.

CHAP XXI.

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and is lik ever to be so long as it is on the
of this world: that none may look for An-
dicall perfection, or absolute peace vpon the
of the earth.

3. The Saints are subject, (if they be nor
ary, and haue their wits exerciscd to discern
od and euill,) to a be carie about with di-
ers and strange doctrines, to fall into error he
ies, & idolatries. Satan raiseth vp eue among
teachers of the Church, b some speaking
raerse things to draw disciples after them, &
people many of the are through their own
ruption prone vnto vice, euen set c on mis-
f. The children of Israel living in Aegipt,
led themselves with d the abominations &
s of that land, being brought into the wil-
nes, and informed in the statuts of the Lord
e rebelled against him, sinned still
f prouoked the most high, tempted God,
llim ted the holy one of Israel, made them
olten, calfe g and sayd this is thy God o H-
d that brought thee out of the land of Aegipt
committed great blasphemies. When they
e entred into the good land promised to
fathers, there also they b mingled them-
s among the heathen, and learned their
s, and serued their idols which were their
e. False prophets there were many among
n, that i seduced the people to errour and
rie, strengthened their hands in evil, prea-
peace to the wicked, k & put pillows vnder
armes, but smote the righteous, grieved &
d (what in them lay,) the fowles of such as
d not haue died. False teachers, (the Apo-

Hebr 13. 9

1 Aa 20. 30

Ex 32. 22

Eze 20. 7

ver. 10.

12. 13.

1 Psa. 78

17 4. 41.

Ex. 32.

Nebe 9. 18

1 Psa. 106.

35 36.

1 Ier. 23.

13. 14. 17

1 Eze. 12

10. 13 19

- a 2.Pet2* *ale a* faith) there will be also amongst vs which
1.2. privily shall bring in damnable heresies, even
b Gal. 1. denying the Lord that hath bought them. The
6.7. &c. primitive Churches had wofull experience hereof
c Chas. 4 of, whiles in Galatia they were *b* soon removed
d 2Tim2 away to another Gospell, being bewitched by
17.18. their misleaders, who vnder pretence of the
1Cor15. law of God, *c* abolished them from Christ, and
12. made them fall from grace. And in many
e Reu2. other Churches, false doctrine crept in as a kanker
14.15. and destroyed the faith of certayne, whiles some
20. taught *d* the resurrection was past already; some
f Colos.2 with Iezabel and Balaam perswaded *e* to eat
18,19. things sacrificed to idols, and to commit fornication,
 with other hatefull doctrine of the Nicolaitans, idolatrous doctrine of *f* worshipping
 Angels, Christ the head being let goe, the grace
g Inde of God *g* turned to wantonnes, and God the
vers. 4. ly Lord and our Lord Iesus Christ, denied, *h*
b 1.Ioh2 tichrist, even *b* many Antichrists entred in, to
18. destroy mens sowles.
k Ier. 23. 4 By such seducers, much trouble and
32. cord was wrought among the people, some
i 2Pet2. ignorance some of wilfulnes receiuing and walking
2. in their errors; by whome the *k* way of
l Inde. 3. truth was evill spokē of: others opposing a gainst
m 2Cor6 them, and *l* earnestly contending for the faith
7. once giuen to the Saints. Especially the Apostles,
 and other trustie ministers of Christ, whose care the
 sowles of men were committed, set themselves against
 those falsers, by *m* the word of truth, by the power
 of God, and by the armour of righteousness on the
 right hand and on the left: *n* commanding men to teach
 no other doctrine

which doctrine nor giue heed thereto, but keep *a* 2. Tim.
 the true patterne of wholsome words, in faith *b* 1. 13.
 and loue which is in Christ Iesus; exhorting ther *b* Tit. 1. 9
 to, *b* improving and conuincing them that *c* 1. 15.
 stand against it, stopping their mouthes and re-
 buking them sharply that they might be sound *c* 2 Tim. 3
 in the faith. Those againe like *c* Iannes and Iam 8.
 resisting the truth, with *d* prophane wayne *d* 2 Tim. 2.
 wranglings, disputations, and oppositions of science 16.
 by so called, & *e* prating against them, with *e* 1 Tim. 6. 3.
 malicious words; & seeking to *f* disgrace them. *e* 3 Iob. 10.
 as well was it with the Churches then, whiles *f* 2 Cor. 10
 the curcumspect carefull watchmen the Apo- 10.
 stles and Evangelists liued among them, & took *g* Song. 2
 the foxes which destroyed the Lords veines: 15.
 after their departure, there entred *h* greui- *g* Mat. 20
 g wolues, not sparing the flock; as by the innu- 29.
 endable heresies, and lamentable decay of chur-
 ches since their time doth appear
 As for doctrine, so about many other *i* Pro 10.
 things also, contention hath often risen through *i* 2. 13
 infirmities, *j* malice and pride: that by *er*- 10.
 in faith, and corruptions in manners, as by *k* Act. 7. 9
 double chaine of iniquitie, many sowles haue *l* Gen. 27.
 been fettered and afflicted. For some moued *41. 13*
 with envie, haue *l* d their brethren to aliens 20.
 sought for *l* to kill them: some through *m* Num.
 ambition would clime aboue their calling; and *16. 2. 7. 9*
 intrude into higher offices, presuming vpon 10.
 their own *n* holinesse, and seeking to disgrace *n* vers. 3.
 others. And as the Church of Israel was *o* Deu. 9.
 famous *o* all Moses dayes, for their idola- 22. 23.
 rebellions, and many murmuringes, for *24. 13*
 which their carkeffes fell in the wilder- 4.

a Ex. 32. the wildernes; and strif and *a* blood shed came
 26.27. among them: so after that they were seated in
 28. the land of Canaan, they continewed not long
b Iud. 12 in peace together, but tribe with tribe *b* made
 3. 20. warr, and rent themselues a sunder, to the great
 2 *Sam. 2* reproach of Gods true religion, and giuing ad-
 3. 3. 1. vantage to the common aduersarie, to invade
 1. *Kin 4* and dispossesse them of their land. Yea even
 30. 3. 15. families betwee brethren, parents and children
 7. 16. 32. most bitter and bloody strife brake forth, as the
 3. *Isa. 9.* stories of *c* Abimelech, *d* Amnon, and Absalom,
 20. 21. *e* Absalom and Dauid, and sundrie others doe
c Iudg. 9. clare. Also how they were diuided when Christ
 d 2. *Sam* lined among them, into Sects and factions *Pha*
 13. riles, Saduces, and other like: the historie of the
 e 2. *Sam* Gospell, every where sheweth. Neither were
 15. 3. the Christ an Churches which the Apostles had
 f 1 *Cori.* planted, free of this Leuen; bnt contentions
 11. 12. 3. among them, grew ynto scismes and factions
 g 1 *Cori.* whiles sundrie men followed and relyed vpon
 18. 19. sundry Teachers; in their publick meetings also
b Phil. 1. g dissensions were among them, Some ministers
 15. 16. would of strife and enuy *b* preach Christ to the
 i 3. *Iob. 9.* people; some louing the preeminence, would
 10. rannyze ouer the flock, forbiding to receiue
 k *Gen. 13* brethren sent by the Apostles, and thrusting
 7. 8. them out of the Church. And amongst Godse-
 l *Num 12.* lest, most faithfull seruants, and louing friends,
 1. Satan did his vtmost to kindle the coles of enu-
 m *Gal. 2.* lation, dissention, and strife; as between *i* Abra-
 11. 14. ham and Lot, *i* Moses and Aaron *m* Peter and
 n *Act. 15* Paul, *n* Paul and Barnabas; and among the A-
 38. 39. stles generally, when there was contention
 o *Luk 22.* who should be greatest, till they had learned
 24. 25. better

letter of their maister Christ.

6. The poyson of sinne hath spread it selfe ex-
ceeding farre in Churches, and corrupted the *alſa 1. 23.*
manners and actions of all degrees. For Ma- *b Mic 3. 1.*
strates leauing the loue and cherishing of the *2. 3. Zep,*
people, a loued gifts, and followed after re- *3. 3.*
wards; judged not the fatherles, neirner did the *e Iud uer*
widows cause com before them: they *b* pluckt *8.*
their skins from them, and their flesh from *d Psa 3. 1*
their bones, did eat their flesh and breake *2. 1.*
their bones, and chop them in peeces as for the *e Mic. 6*
ot. Againe the subjects *e* dispised and spake e- *12.*
ill of their rulers *d* rose vp and rebelled against *f lam. 3.*
them. The rich were vnmercifull, and cruel to *14. 16.*
the poor; Among the people and brethren *g Mic 6.*
of the Church, was bitter fēvyng strife, seditō *2. 5. Ier.*
and reproach; every man hunted his brother *9. 4.*
with a net, that he could not trust in any freind, *b Tit. 1,*
but must beware euē of her that lay in their bo- *10. 11.*
som. The teachers were *g* wayne talkers & de- *i Zep 3. 4*
ceiuers of minds, subverting whole howses, tea- *k Exe 13*
ching things which they ought not. for filthy lu- *4.*
cre sake; the priests *b* wrested the law; the pro- *Her 23.*
phets were like foxes *i* in the wast places, and *15.*
from them wickednes *k* went forth in to all the *m Rev. 3*
land. Thus judgment was turned into worm- *17.*
wood, faith into heresie, Gods grace into wan-
tonnes, the liberty of the Gospell made a cloak
of maliciouſnes; and in sted of the gracious or- *u vers. 1.*
naments of his spirit there was wretchednesse, *e Ier 5. 3.*
miserie. pouerty, blindenesse and nakednesse;
they had a name to be aliue, / but were dead.
Nor this alone; for they hated such as rebuked
e; & would not admit of reproof, but *m* made
their

a Mat 23 their faces harder then a stone; they killed the
 37. Prophets *a* and stoned those that were sent among
 them; euen when Christ himselfe came among
 them, they would not receiue him but said, this
b Luk 20 is the heir *b* come let us kill him, and the inher-
 13. itance shalbe ours

7. These and many moe like evils haue crept
 into the Churches of God, whereby they haue
 been troubled, distracted, and rent in peeces
 much people haue been defiled and corrupted
 and the Saints haue had cause to complaine
c Isa. 9. 3 *c* Thou hast multiplied the nation, but hast not in-
 creased their joy. Against these the ministers and wis-
 dommes of the Lord, haue cried out in the several
 ages; being sent and rising earely to recall the
 sinners into the rightway. Who were threatned

d Micab. 3. 12. that *d* Sion for their sakes should be plowed as
 a feild, and Ierusalem made a ruinous heap, &c.

e Mat 23 her habitation left vnto her desolate; that Christ
 38. would warre against them with the sword of

f Re 2. 16. his mouth, *g* and remoue the candlestick out of
 5. the place except they amended. And such as

hearkned to the voyce of their God and turned
 vnto him; had their iniquities forgiven, and

b Isa. 1. 18 their crimson sinns *b* made white as snow. But
 such as obeyed not, were deuoured of the

i ier 20 sword; and *i* woe was vnto their sowles, for
 they rewarded euill vnto themselves and were

k Isa. 3. 9 called *k* reprobate siluer, because the Lord re-
 1 *ler 6. 30* iected them.

8. Thus commeth it to passe, through
 Satans malice, and mens corruption, that the
 citie of God, of which so glorious things are
 spoken

in the Scriptures; seemeth more uile & con- *a Sont. 4.*
 temible then any other place; the spowse of *b ver. 7.*
 christ appeareth a black which was named the *b c Psal. 8*
 blackest among women; her foes which feared *5 6.*
 and maruailed at her, do hisse and say, *d is this a Lam. 2.*
the citie that men call, The perfection of beutie, the 15,
of the whole earth? her children, to whom *e e Isa 54.*
 much peace was promised; doe f mourne and *13.*
 grieve, for the many abominations that are done *f Eze 9. 4.*
 in the middes of her; and from the daughter *g Lam. 1. 6*
 of Zion, *g* all her beutie is departed; being thus *h Song 5. 7.*
 persecuted by the Drago, hated and reproched *i Isa 1. 5.*
 of the world, molested and forsaken of her own *6.*
 children, misused and *b* wounded of her watch
 men, to the grief and affliction of her spirit. *k uer. 22*
 9. And if there were not a healing of this *l Jer. 3. 8*
 emour in time, but the gāgrene suffred to spread
 and fret; it grew at length incurable, brought *m Hos 1. 2*
 death and desolation vpon the diseased Chur- *n Eze 23.*
 ches. For God after many warnings and much *18.*
 correction, did at length disclaym the faithfull *o Ier 12. 7*
 citie as *k* a harlot, giue her *l* a bill of diuorſe, & *p Eze 9. 3*
 put her away; *m* if he was no more his wife, nor *q 10. 4.*
 he her husband, *n* his hart forsooke her, he left *18. 19.*
 his herirage, he gaue the *o* dearly beloued of his *q 11. 23*
 ſoule, into the hands of her enimies; and remo- *p Ier 23.*
 ued *p* his glory from amids her. Then Ierusa- *14.*
 lem became, with all the inhabitants therof *q Eze 22.*
 as Sodom and Gomorrah: the howſe of Israell *18.*
 was reputed as drosse the congregation of the *q Rom 1. 7*
 Saints turned to an habitation of Diuils. And *r Reu 18. 2*
 the Lords people that feared his name were wil- *s Reu 18. 4*
 led *s* to forsake & come out frō among them to
 judge

a **Eze** 23. judge them *a* as harlots to *b* plead against them,
4 and *c* forsake all communion with them. When
b **Hos** 2. 2 vpon folloved againe most bitter strife, hatred
c **Hos** 4. and persecutō, whiles they that refrayned from
Is 17. evill, *d* made themselves a prey, and suffred all
Mic 2. 10 manner of misusage and affliction at their hands
Ier 16. 5. which made *e* theselues drunken with the blood
6 7. 8. of the Saints & yet boasted to be the church
Act 2. 40 and spowse of Chr. st, when they were the *f* sy-
d **Isa** 59. nagogue of Satan.
15. **10.** This is the troublous estate of the Church
a **Reu** 17. 6 of God on earth, more tossed and tormented
f **Reu** 3. 9 then any other people; of which Church, (by
g **2Tim** 2 reason of the many hypocrites and vessels of
20 dishonour that are therein,) though the number
b **Rom** 9. were as the sand of the sea, *b* yet but a remnant
27. I halbe saued; and except the Lord of host had
i. ver. 9. left a seed we had been made as Sodom & had
 been like to Gomorrah. For which caus, it behoov-
 eth the Saints to seek the Lord while he may be
 found, & medecine, while the disease is curable; for
 Christ hath ordeyned ways & meāes, for the purg-
 ing of his Church from corruptions; or at least
 for his elect to keep themselves pure and vnspot-
 ted of these sinnes; of which it remaineth to be
 spoken in the next place.

CHAP. XXII.

*How the Communion of Saints may be purged of the
 evils that arise therein, by the power and censures of
 Christ, and how needfull it is for the Saints all,
 to look herevnto.*

THE Lord Iesus, who is the author of grace
 and saluation vnto his people, is also the fi-
 nisher of the same, and performer of his good
 worke

worke towards them; & as he *d* sweened with a *a* *Ex* 15.
 tree, the bitter waters of Marah, where also he *25.26.*
 made Israel an ordināce, promising that if they
 would hearkē to his voyce, he would free them
 from all the diseases of Ægypt so hath he set and
 shewed vs in the garden of his Church, *b* the *b* *Ren* 22.
 tree of life, whose fruit is for meat, and leaues *2.Eze* 47
 for medicine, to heal the nations with; that ther *12.*
 is no disease incurable to this obedient people,
 but in al their troubles, tentations, offices, fears
 and other fowle sicknesses; when they cr e unto *c* *Psa.* 107
 him, he *c* sendeth his word and healeth them, & *20.*
 deliuereth them from their graues of corruptiō. *d* *Pro* 5.
 Most wholsom lawes are left ūto al churches, to *2* 4.
 redresse the evils that arise within them, which *e* *Ier* 8.22
 being wisely handled and applied, by those *f* *Ier* 51.8
 whose tongues are also trees of life are more ef- *9.*
 fectually then the balm *d* of Gilead, to recouer
 the health of the Daughter of Sion, though Ba- *g* *Leu* 19
 bles sore *f* e cannot be cured. *18.*

2. And first, the Saints as they are most neer
 ly vnited together in one body, so in the bowels
 of loue and mercy, they are to tender ech one *b* *Psa* 38.
 his neighbour as *g* himselfe And seing all men *4.*
 haue their *b* burden of sinnes and infirmities vp
 on them, we are exhorted *i* to bear one an o-
 thers burden, and so fulfill the law of Christ. If *i* *Gal* 6.2
 occasions then of offence be offered by misspeak-
 ing, we should remember, that he that sinneth *k* *Iam* 3.2
 not in word is *k* a perfect man and in many
 things we sinne all, and that therefore we take
 that which is spokē, in the best part, bear heard
 words with meeknes of spirit not rendring a-
 gaine euill for euill, but with a *l* soft answer to *l* *P* 1015.1

1Cor 13 put away wrath. If actiōs seem offēsiue, or begin
3.4 to breed strife; loue will teach vs *a* not to be
Colo 3. prouoked to anger, but with long sufferance to
12, 13. beare all things; and to seeke by all gentlenes
cGen 13. to compound the controuersie, for it is a mans
8, 9 *b* honour to cease from strife: therefore as Gods
dIud 8. 1. elect holy and beloued, we should *c* forbear
2, 3. and forgiue one another, euen as Christ forgau
e1Sam. vs. Thus by louing and gentle demeanor, *d* A-
17. 28. bram stayed strife between Lot and him; *e* Ge-
29. 30. deon, between the Ephramites and him; *f* Da-
f1Sam 30 uid, between his soldiers: Moses sought to doe
22. 23. the like *g* between two Israelites, and we ought
24. all in loue of Christ to labour thus to doe, for
gPro. 19. when offences arise, it shalbe our *glory* if we can
11. *pass them by*, as Solomon hath sayd.

3. But if the trespassse be such as we may
 not but insift vpon, both for the honour of God
 who is offended, and sowle of the sinner which
 is indangered, & our owne or neighbours good,
h1Cor 16 who are endaminaged thereby: then are we
14. bound to admonish the trespassser hereof obser
iGal 6. 1. uing two rules, 1. Louing cariage as becom-
kPro. 25. meth brethren; 2. and secrecie, to concele the
9. fault as much as we may. For the first, as al our
 things *h must be done in Loue*, so when a man is
 fallen by occasion into any fault, we are willed
 to restore him; with the spirit of meeknes, con-
 sidering our selues least we also be temp-
 ted. for the Second, we are taught to *k de*
bate the matter with our neighbour himselfe,
lMat 18. and not to discouer the secret to another; but
15, to tell him his fault *l between vs and him a*
loue, And if by our reproofe he doe repent
 then

then is he wonn or gayned, his sowle *a* saued *a* *Iam. 5*,
 from death, and we are to *b* forgiue him in ten- *20*.
 derneffe of hart, as God for Christs sake hath *b* *Luk 17*
 forgiuen vs; and in loue we ought to 'concele *3*.
 his transgression and bury th^e same, not *c* disco- *Eph 4. 32*
 uering it to others, nor *d* repeting it to himselfe *c* *Pro 11*,
 for such dealing makes diuision among princi- *12*,
 pall freinds But if he hear not our priuate ad *d* *Pro 17. 9*
 monition, then should we take with vs *c* one or *3* *16. 20*.
two, that in the mouth of two or three witnes- *e* *Mat 18*,
 ses, euery word may be confirmed and that so *16*,
 by *f* the second or third admonition, he may *e* *2* *Cor 13*;
 ther be reclaymed, or not spared, but brought *1. 2*
 to fur ther blame and censure And if he will *g* *Mat 18*.
 not vouchsafe to hear them then are we to tell *g* *17*
it vnto the Church. where he may be rebuked of *h* *2* *Cor. 2*,
many: and if he refuse to hear the Church al- *6*.
 so, the is he by the *i* power of Christ, which *i* *1* *Cor 5. 4*
 is giuen there vnto for the iudging of al *k* within *uer 12*
 the same, to be cast out from among the Saints *uer 13*.
 when they are assembled, and to be *deliuered in muer 5*.
to 1 Satan for the destruction of the flesh, that
 the spirit may be saved in the day of the Lord
 Iesus; and whiles he remayneth in that impeni-
 tencie and excommunicate estate; all Christi-
 ans are *m* to avoyde him, and all communion *n*, *Rom 16*
 with him, as the Iewes avoyded hethens & pub *17. 1* *Cor*,
 licans. *5. 11. Mat*

4. The keeping of this rule, causeth much *18. 17*.
 peace in the communion of the Saints; for by *Rom 1*,
 this orderly dealing with the party al wispering *29, 30*,
 backbiting, flandrings, & callumniating one of
 another, are stayed; sinns which reign indeed *n* *a*
 mong the profane worldlings and heathens;
 but

a Psa 15. but are not *a* sufferable in the city of the Lord.
 3 & 101 By this occasiō of grief & contentiō are cut off
 5.7. for as *b* without wood, the fire is quēched so wit hout a
b Pro 26. whis perer strife is silent. By this, eyther the sinner
 20. is amended, whereat men and *c* Angels doe re-
c Luk 15 joyce, or the Church at leastwise purged of the
 9.10. evill, for *d* he that *b*urleth his neck, when he is of
d Pro 29.1 ten rebuked, shall suddenly be broken off, and cannot
e Pro 22 be cured; but the Churches wound is cured here
 10. by, as an other proverb sayth *e* Cast out the scorner
 & strife shall goe out: so contention & reproach shall
 cease.

5. But if the sinne be openly committed, the
f Tim 5 must the sinner be rebuked *openly*, that others
 10. also may fear; or if it be of such a nature as ten-
 deth to the seducing of men from God, though
 he that intiseth be neer and dear vnto vs, we are
 forbidden to spare or keepe him in secret for so
 may many be defiled by his pruy suggestiōs. Or
 if any secret hypocritical practise be seen to im-
 peach the truth of the Gospell, or v; right wal-
 king therein, such ought in publick to be repro-
g Gal 2 ed, as *g* Paul for the like fault blamed Peter be-
 11.12. fore *all men*. or if the crime be heighnous, blood-
 13.14. dy, and dangerous to the life of others, by trea-
b Aa 23 son or trechiry: such mischief is born to be *b* be
 16.17. wrayed, prevented, and punished; and blood-
 & c Kin shed so defileth the land, as it cannot be clen-
 1.11.12; but by the blood of him that shed it: such ther
 13. & c fore (saith *k* Solomon) shall flee to the graue, let
i Num 35 them not stay him.

33. 6. The foresayd censures of Christ for re-
k Pro 28. buke and excommunication, are to be inflicted
 17. vpon all the members of the Church with-

out a respect of persons, as for other sinnes so *alam 2, 1*
 specially for errors and heresies, and contentions *b Tit 3. 10*
 against the true faith. For an heretick must be re- *c Tit 1. 11*
 sected *b after on e* & the second admonition; they that *13.*
 teach or receiue doctrines which they ought not *d Rom. 16*
 must be rebuked sharply, that they may be sound *17.*
 in the faith they that cause diuisions & offences, co *e Gal 5. 12*
 rary to the doctrine learned, & must be diligent *f Luk. 17.*
 ly marked and auoyded, & such disquieters of the *3.*
 Church, to be cut off. Generally all sinners & *g 1 Thes. 5*
 all vnruely persons, are liable to the Saints ad *14.*
 monitions, and if any lust to be contentious, *h 1 Cor 11*
 the Churches of God haue no such custome, for *16.*
 the Lord is author of peace in them all, neither *i 1 Cor 14.*
 may the wicked be suffered to remayne in the *22.*
 communion of his people, but judgment must *k Psal 111.*
 be executed in the morning; neyther may any *4, 8. 1 Cor*
 fauour euill doers; for he that justifieth the wic *5. 12. 13.*
 ked, him (sayth m Solomon) shall the people curse *He 21. 2*
 & the nations shall abhorre him; but to them that re *m Rom. 1*
 buke, shall be pleasantnes, and vpon them shall come *31.*
 the blessing of good *n Pro. 24*
 7. The causes why the Saints must thus re- *29.*
 dress the evils that arise among them, are these.
 First, for the glory of God, who commanded
 this dutie in his law *n plainly to rebuke our neigh- Leu. 19.*
 bour; that so vpon warning and sight of his sinne *17.*
 he might bring his sacrifice and reconcile him *o Leu. 4.*
 self vnto the Lord whom he had offended, which *23. 28.*
 if he regarded not, but should doe ought with a *p Num 15*
 high hand, he then was sayd *p to blaspheme the 30. 11*
 Lord, and must be cut off from among his people, be-
 cause he despised the word of the Lord, & brok
 his commandement. God then who is disho-
 noured

noured by mens transgressions, will again be
a *Ios* 7. 19 glorified among them, eyther by their confes-
b *Leu* 10. sion *a* of, or *b* punishment for the same. For his
 3. way is holy, the *c* polluted may not passe by it;
Eze 28. they defile *d* his sanctuarie and holy things, ther-
 22. fore they must sanctifie themselves that draw
cl *sa* 35. 8 neer vnto him, for holines *e* becommeth his house
d *Num* 19. or euer.
 20. 22. 8 Secondly, for the good of the sinner him-
Leu 21. 2 selfe, who by these admonitions rebukes and cē-
 3. 15. sures, is oftentimes bettered; especially if he be
e *Ps* 93. 5 the Lords elect. For a prudent man when he is
f *Pro* 19. reprov'd, *f* will understand knowledge, and a
 25. rebuke sinketh more into him, *g* then a hun-
g *Pro* 17. dred strips into a fool: the cēsuers of the Church
 10. are for his *b* humbling and *i* saluation of his spi-
h *Cor* 2. 6 rit in the day of the Lord. We owe this therefore
i *Cor* 5. 5 as a dutie of loue vnto our brethren, for their
k *1* *Pet* 4. good; seing loue *k* couereth a multitude of sinns, &
 9. that is done, when *l* we convert the sinner from
l *1* *Tim* 5. ing astray, and saue his sowl from death. And
 20. here vpon it was that God gave that law of re-
m *Leu* 19. buke in these words, *m* Thou shalt not hate thy
 17. brother in thy hart, thou shalt plainly rebuke thy neigh-
n or, bear bairn: *o* not suffer sinne vpon him. For what greater
not sinne hatred can there be shewed, then to see and
for him, suffer our brothers sowl to perish: therefore So-
as *Leu* 22. mon was not a frayd to say, that *o* open rebuke
 9. was better then secret loue. And David minding
o *Pro* 27. this, did desire *p* that the righteous might smite
 5. him, for it should be a benefit, and rebuke him,
p *Ps* 141. for it should be a precious oyle which he with-
 5. ed might not fail from being on his head. How-
 euer then the wicked esteem of this heavenly or-
 dinance

nance, and hate those that rebuke them, for
 which cause Christ forbade *a* to cast these holy *a* *Mat* 7. 6
 things and pearles, to doges and swine. which *b* *Pro* 23. 9
 would but rent the giuer; and Salomon, *b* to
 speak in the eares of a foole, which would def-
 ile the wisdom of their words: yet he saith *c* *Pro* 9. 8,
Rebuke a wise man and he will loue thee And an o-
 ther prophet sheweth, how men by such woundes
 drawne to amendment of life; will acknow-
 ledge and say, *d* *thus was I wounded in the house d* *Zec* 3.
of my friends. To verifie the proverbe which tea- 6,
 meth that howsoever the kisses of an enemy be
 pleasant, *e* *the wounds of a lover are faithfull.* *e* *Pro* 27. 3
 9. A third cause of these censures, is the be 6.
 nefit of the Church, that it may be kept from
 the contagion and corruption of sinners which
 is great and dangerous For in asmuch as they
 are all one body and brotherhood; the fault of
 one, yea euen of one, may be a snare vnto the
 whole company. This Israel felt of old, when
 Achans sinne the Lord chastised the whole *f* *Ios* 1. 4
 congregation; yea told them they were *g* *exe* *g* *ver* 12,
 defiled, and said he would be with them no more *h* *Ios* 22,
 except they destroyed the execrable thing from 11, 1,
 among them. And that correction was a war 16, 0,
 to the Church a good while after, *b* and *i* *ver* 13.
 made them for fear of the like againe, seuerely *k* *Cor* 5,
 to looke to their bretherens actions, when they 1, 23,
 deemed euill in their eyes, and to say *i* *ye rebel*
day against the Lord, euen to morrow he will be
wrath with all the congregation of Israel. This al-
 so the Church of Coerenth felt, whiles for the
 stirring of *k* one wicked man as *leuen a nong*
 ham, the whole lump of the congregation was

- aver, 6,* so leuened as the Apostle told them, *a their reioy-
cing was not good,* for that they kept the feast of
the r^e passeouer Chrst, with such fowle leuen
bEx 12, mong them, whereas in the shadow thereof the
10, leuen of materiall bread was forbid to be eaten
cEst 16 b vpon paine of cutting off frō Israel. The whole
17. 18, Church is endangered when they neglect this
d Pro 19. dutie, first because whiles impenitent sinners are
23, suffered, their example is an euil president, & an
eNum 26 emboldning of others to doe likewise: as euen
10, 1. Cor the heathens *b* could tell King Ahasuerus, a-
10. 6. bout Queen Vashties offence, whereas if the
fDeut 17 scorner be smitten *e the foolish will beware.* And
13. God who punisheth, some, for an *d* example to
g Pro 1, others, would also haue his Church to chasten
10 11 & will doers, *e that al Israel may hear and fear,*
7, 10 13, doe no more presumptuously; because some will not
21, stick to fentence and perswade others, unto their
b Pro 9, uices; especially *g* heriticks, which leuen mens
14. 15. fowles with false doctrine, entangle the weak
&c. consciences, *b* draw disciples after them, *i* sub-
i Act. 20 uert whole howses, and steale away the hearts of
39. the people as *k* did Absalom; such therefore are
kTit 1, 11 to be discouered & cast out, that all may know
l 2 Sam and beware of them. Needfully then the Apo-
15. 6. stle warneth to *l* let no root of bitterness spring
m Heb 12 vp and trouble vs least thereby many be de-
15, filed, for *dead flies m causeth a stinck and parrish*
Eccle 10, 1 the ornament of the Apothecarie; scornfull men (as
nPro 29, the prouerb *n* saith,) *bring the citie into a snare;* &
3, *o* one sinner destroyeth much good.
o Eccle 9. 10. A fourth cause why the euill must be
18. purged out of the Church, is to stopp the repro-
ches of the world, and those without. For had they

they take occasion by the finnes of Gods people
 to speake evill of them and of the truth and doctrine they professe; how much more wil
 they doe this, if there be no rebuking and censuring of the sinners. As God himselfe there
 hath a care that his name should not be
 polluted before the heathen by the punishment
 and destruction of vs his people; so ought we a
 aine, to haue our cōuērsation honest among
 them, that God may be glorified; and his name
 not blasphemed by our transgression of his
 law. And such as breake out unto infamous
 vices, either speedily to repent and amend the
 to be cast out from the fellowship of God &
 his people; so shall the thron of Christ our king
 be established in justice, when the wicked are
 taken away before him, *as when the drosse is ta
 ken from the siluer, there procedeth a uessel for the fi*

a Tit 2, 5,

1 Tim 6, 1

b Exe, 20,

9, 14, 22.

b f

ould not be

oluted before the

heathen by the punishment

and destruction of vs his people; so ought we a

aine, to haue our cōuērsation honest among

them, that God may be glorified; and his name

not blasphemed by our transgression of his

law. And such as breake out unto e infamous

vices, either speedily to repent and amend the

to be cast out from the fellowship of God &

his people; so shall the thron of Christ our king

be established in justice, when the wicked are

taken away before him, *as when the drosse is ta**ken from the siluer, there procedeth a uessel for the fi*

g Gen 3, 9

10. 11

Ec,

b Gen. 6

7, 11, 12

14,

i Gen, 9,

24, 25

21, 9. 10

12, 14,

Gal 4, 30

k Num,

2, 3, 6

chapter.

II. This care of keeping the Church cleane
 and pure, the Lord hath required in all ages, by
 many lawes and rites, leading men hereunto.
 Himselfe first practised it by the rebuking &
 calling to repentance of our first parents that sin
 ned in paradise; and afterwards by admonish
 ing, and excommunicating Cain. The patri
 archs Noah and Abraham; executed these judg
 ments on their own children, when the height
 of their sinne so deserued. So soon as the host
 of Israel was constituted and ordered, God
 provided for their holines and purity in that or
 der wherein he had set them, by causing al sorts
 of euill to be remoued away. First he comman
 ded that such as had corporall and ceremoniall
 polluti

aNum 5. tions as *a* leproſies, or yſſues, or were deſiled
verſ .3 by the dead, ſhould be put out of the hoſt. *Ab*
boer 6. 7. ter that for ſinnes and treſpaſſies, whereby both
 8. ſowle and body were indeed deſiled; he requi-
everſ 12. red *b* confeſſion, reſtitution, and ſacrifice And
 23. 30. laſtly for the finding out and purging of ſecret
 31. ſinne, he ordeyned *c* that ſeuere Law of gealou-
aNum 19 ſie, with the bitter curſe bringing water, and
 20. dreadfull effects of the ſame by all theſe tea-
eNum 15 ching them, carefully to cleanſe, both them-
 27, 30. ſelues and the congregation; which that they
 31, might the better minde and obſerue, he after-
f 2 *Chr* 3 wards enacted for the lighteſt, euen the cere-
 18. *Ezra*. niall vncleanneſſes, that the man which purified
 6. 21. not himſelfe according unto the rites preſcribed
 ſhould *d* be cut off from among the congrega-
giSam 13 tion, as hauing deſiled the ſanctuary of the Lord
 13, 14. the like he did for all other *e* preſumatiuous ſin-
 15. 19. ners whoſoeuer. And theſe laws wer kept in *I*-
 23. 26. rael, executed *f* among the people, euen vpon
 2 *Chr* 26 kings, who were *g* rebuked for their ſinnes, and
 18 19. thruſt out for their leproſies Chriſt alſo and
 20. 21. his Apoſtles haue giuen many rules, (as is be-
 fore ſhewed) for cleaunting the Churches
 ſinne.
b Num 5 12. The keeping of which rules, belong-
 2 *Leui* 9 eth to all the Saints, as the commandement
 17. directed of old *b* to the children of *I*ſrael, and
iMat 18. in the new teſtament to all the *i* brethren and
 15. *1Cor*. Church, doth ſhew. It is a dutie of loue, from
 5. which no Chriſtian can be exempted; to be per-
kPſa 149 formed by the word of God, which is giuen
 5. 6. 7. 8. to all, as a two edged ſword, to execute ven-
 geance and rebukes, *k* to binde both Kings and
 Nobles

Nobles, and execute on them the judgment
 written: this honour (saith Dauid) *shalbe a to all a vers 9.*
the Saints. But chiefly this perteyneth to the *b Cor 5*
 ministers and watchmen of the Church, who ha *19.*
 ing the word of reconciliation *b committed 6 Act 20.*
 to them, and ouerseeing the manners of *c all 8.*
 the flock; must preach that word, *d be instant in d 2 Tim 5.*
 season and out of season, improue, rebuke and *2.*
 short, withall long suffering and doctrine, they *e Eze 3. 17*
 must hear the word at Gods mouth, *e and giue 18. Ec.*
 the people warning, from him, admonishing *f Eze 44.*
 them of their wicked wayes, els they shal die *23.*
 their sinnes, and their blood shalbe required *g Mat 16.*
 whose watchmē's hands: they *f must teach the 19. Iob.*
 people the difference between the holy and *pro 20. 23.*
 one, and cause them to discerne between the
 unclean and the clean. These haue the keyes of
 the kingdome of heauen, in more speciall man- *h 1 Cor 5.*
 ner giuen vnto them, for the binding and loo *3. 1 Tim.*
 ing of sinnes by the publick ministerie of the *1. o.*
 word: they are to guide and goe before the peo *1 Ier. 1. 10*
 ple, as in other affayres, *b 10* in administering *k Hos 6. 5.*
 the censures of the Church. By such God of old *h 13.*
 did pluck vp and root out, destroy and throw *17.*
 down, and againe bu ld and plant; by such *he m Colos 4.*
 he down sinners in Israel, and slew them by the *17 Len 24*
 words of his mouth: Vnto such the people are *8. 24.*
 to hearken, obey *k* and submit themselues; yet *1. Iob 2.*
 also to admonish them againe if need so require *18. 16.*
 and not suffer themselues to be *l* sedaced by fals *7.*
 doctrine, *abrought into bondage, deuoured or n 1 Cor 11*
 written on the face; but stand fast in the faith & *20.*
 liberty of the Gospell; and when any is cast *o Gal 5. 1*
 from among them, or againe receiued in

that it be the joynt action of the Church as
 a *Mat* 18 bled, as a Christ and his Apostle haue giuen di
 17.18. rection.
 20. *1Cor* 13. Thus are the harts of the daughter of
 5.4. 13. Gods people to be healed by admonitions, ex
 2 *Cor* 2.7 hortations, rebukes, denunciations, censures &
 8.10. b woes; a more wholsom and pleasant balme, the
 b *Eze* 16. the sweet wordes of them that crie c peace peace
 23.1 when there is no peace: for the blewnes of the
 c *Jer* 6.14. wound serueth sometime d to purge the euill, and
 d *Pro*.20. the stripes within the bowels of the belly. By such
 30. means the Saints are brought to a sight of their
 e *Iud* 2.4. sinnes which they doe away with e teares and
 5. sacrifice; they f feare the Lord and pray before
 f *Jer* 6.18 him, and he repenteth of the plague pronoun
 g *Pro*.19. ced against them. Therefore ought all Gods ser
 10. uants, to loue his rebukes and censures, sent by
 h *Deu* 23. the hands of their brethren; g to hear counsel
 13.14. and receiue instruction: that they may be wise
 i *Eze* 36. in the latter end: to be more careful to bury the
 31. dounge and sinne of their fowles, in the grane of
 k *Leu* 13. Christ by repentance, then the Israelites in their
 45. camp to b couer their excrements, for offending
 l *Ham* 5. the Lord: to judge themselues i worthy to haue
 16. bee destroyed for their iniquities & to crie with
 m *Pro* 28. the Leper, k *I am vnclean, I am vnclean*; to haue
 13. knowledge their faults one to another and pray
 n *1Sa*, 12 one for another that they may be healed; for
 2.22. mercy is promised m to them that confesse and
 2 *Sam* 12 forsake their sinnes, and is to be n pronounced
 13. vnto them in the name of the Lord; they are
 o *Co* 2.7 be o forgiven of their brethren and comforted.
Pro 15. least they be swallowed vp with ouermuch hea
 31. nesse, Thus the ear p that hearkneth to the con

tion of life, shall lodge among the wise: but he *Pro 29.*
 that *a* hardneth his neck when he is rebuked, *1.*
 shall sodainly be destroyed and cannot be cu- *bler 6.4*
 red. Such therefore must more roughly be in- *5.6.*
 treated, and *b* judgments denounced against the *c Pro 29.*
 and if they conuert not, as in their *b* transgressi- *6*
 on is their snare, and they are holden *c* with the *d Pr 5.22*
 cords of their own sinne; so must they also by *e Mar. 18*
 their brethren *d* be bound, and their sinnes *e* re- *18.*
 reyned; and God in heauen will confirme this
 censure against them. Then are they till they
 repent and humble themselues; *f* put away and *f* *Ioh 20.*
 seperated from among Gods people, *g* exclu- *23.*
 ded the heauenly Ierusalem, regarded as stran- *g* *1 Cor 5.*
 gers from the commune wealth of Israel; as *b* he *3. Ezra*
 mens and publicans; and for dispising correcti- *10, 8,*
 on, are almost brought *i* into al evil, in the mids *b* *Reu 22.*
 of the congregation and assemblie. And if they *15.*
 continew stil to hate correction, they shall *k* die; *i* *Mat. 18.*
 such judgments hath the Lord appoynted for *l* *17,*
 scorners, and strips for the back of fooles. By *k* *Pro. 5,*
 this meanes the body of Christ is disburthened *1, 14,*
 of noysom rottē members, the *m* fruitelesse bran- *l* *Pro 15,*
 ches are taken away from the veine; the woman *20, Pro,*
n *wickednes* pressed downe in her bus hell, is list- *19, 29,*
 ed vp caried away from Ierusalem to Babylon *m* *Ioh 15,*
 in the land of Shiner, her own proper place, the *2*
 old leuen being purged out, the congregation *Zac, 5, 8.*
 joyntly is a sweet and new o lumb as the mem- *11,*
 bers seuerally are vnleauened, and keep a holy *n* *1 Cor 5, 7*
 and joyfull feast unto the Lord; who now is tur- *o* *Ios 7, 26,*
 ned *o* from his fierce wrath which was kindled *11, 12.*
 for the transgressors. Then he that is left in Si-
 on, and remayneth in Ierusalem, may be called

a Isa, 4. 3
4.

holy, euery one written vnto life in Ierusalem, when the Lord hath washed the filthines of the daughters of Sion, and purged the blood of Ierusalem out of the midds thereof by the spirit of judgment, and by the spirit of burning. *The wayes of the Lord are righteous, and the iust shall walke in them; but the wicked shall fall therin, Hag 14. 10,*

CHAP. XXIII.

How farr the Saincts may bold and walk in commun ion together, if offences be not removed.

IT falleth often out, through the default and neglect of Churches, that the foresayd law & power of Christ is not duely practised, but sinners suffred and winked at, yea sometimes justified and upheld; by reason whereof, all kind of iniquity waxeth & aboundeth, to the dishonour of God, the reproach and grief of men. The duties therefore of the Saincts, what then they are to doe themselves, and what to bear in others is needfull to be considered: for their couenant with the Church, perswadeth them to peace & concord, not to schisme or rent away from the fellowship; again their couenāt with God binding them to the obediēce & keeping of al his commandments, with reproof of & departure from all evil. *1, Eph, 5,* In this straight, regard is to be given, *7, 11, Pro,* first vnto the cause and thing it selfe, which is done or suffred amisse; secondly vnto the handling therof, and dealing about the same. For *4, 26, 27 Rom 14* the cause it selfe, that in questions and disputable controuersies the Saincts bear one with others infirmities, *1, 2, 3, 4* and diueritie of judgment, *5,* especi

especially for the present, till the truth be tried *4. Act 15.*
 out, eyth *2* among themselves, or by the helpe *1. 2. &c.*
 of other Churches; which was the practise *a in b Den 17.*
 th' Apostles daies; as also in Moses law, for hard *8. 9. 2 Ch.*
 and doubtfull matters, the people dispersed *19. 8.*
 through their cities and tribes had *b ayd* of the *c Rom 12*
 Senate in Ierusalem, In this case therefore all *16.*
 Christians should minde the counsell of Gods *d Phi. 3.*
 wisdom. *c* not to be *wise in themselves*; *d* if they be *15.*
otherwise minded, God shall reuile *euen the same vn e 1 Cor 13*
 to them, they know not perfectly *e* but in part *9. 10.*
 Or if it be a personall controversie that as much *f Gal 6. 2*
 as they may, they fulfil Christ law to *f bear their g Pro. 19*
brothers burden, and procure their own glorie, *g 11.*
by passing by an offence: rather to *h* suffer wrong *h 1 Cor 6,*
 and susteyne harme, then by strife and conten- *7.*
 tion to cause reproach remembering his coun- *i Ecc 7. 18*
 cell which said be not iust overmuch. But if *k 1 Tim 1.*
 the doctrine be *i* erroneous, & pernicious for the *3. & 4. 1*
 infecting of mens sowles, and withdrawing the *2 & c Tit*
 from the faith; if the practise be *k* wicked, *su 3. 9. 10.*
 perfitious, or idolatrous, violating Gods coue *Jude. 3.*
 nant, injuring their brethren, or defiling them *l 1 Cor 5.*
 selves, to the slander of the Gospell, then all *Col. 2. 18*
 the Saints must neither suffer (so farr as is *1 Cor 10, 6*
 in their power,) nor partake at all in any such *e 7. 8. 14.*
 vill. Yet before they make any breach or de- *l Heb 12.*
 parture from the Church they are to use all *14.*
 meanes *l* in holy, meek, peaceable. and order- *Phiz. 3.*
 ly maner, for their redresse, as is *m* before shew *1 Cor 16,*
 ed. *14. & 14*

3. That transgressions may not be *40.*
 suffered in Churches, the reasons in the for- *m ver. 22*
 mer Chapter alledged, doe proue; and may fur-

further be confirmed by the reproof that Christ sent to the Angels and Churches of Pergamus *a* *Reu*, 2. and Thyatira, for *a* hauing and suffering false teachers among them, they drew the people into *b* *ver* 16, sinne; of this fault they were willed to *b* repent or els he would fight against them with the *c* *ver* 23. sword of his mouth; and *c* kill their children *d* *ver* 24. with death. And such as had kept themselves from these corruptions, were *d* willed to hold fast *e* *verse*, 2 that which they had, unto the end. On the other hand, he prayes the Ephesians, that they *f* *Pro* 28. could not *e* bear with them which were euill, but had tried and found out false Apostles. And this marke Solomon set on them that keep the law, that *f* they will set themselves against the wicked.

4. And that the Saints may not for fellowship with the Church or any members thereof doe any euill thing eyther in Gods worship or th' affayres of man; the verie forme of the law giuen to them all joyntly and severally sheweth *g* *Ex*, 20, for God speaketh to euery soule apart, *g* *Thou* *h* *Ex* 23, 2 shalt haue no other Gods before my face; and so in *i* *Hos* 4, all the other precepts: And least by the error *i* 5. of many, any should be withdrawn from this *k* *Gen* 49 obedience, he gaue another eypresse law *b* *Thou* *6,* shalt not follow a multitude to doe euill. After that when corruption spread among the people, he sayd *i* though thou Israel play the harlot, yet let not Iudah sinne. And so farr ought all to be from sinning for company, as they should say with *l* *Psa*, 26 Iacob. k into their secret let not my soule come my glory be not thou ioyned with their assemblie; and *86,* with David I should I hate the assembly of the euill, & not sit with

with the wicked, but wash their hands in innocencie, and compass the Lords Alter; for howsoever men joyn together in sinne, yet *hand in hand* *a the wicked shall not be unpunished*; the fowle *a Pro 11*, that sinneth it *b* shall die; whether it be *c* man *21*, or woman or familie or tribe, which shall turne their hart away from the Lord, and *b Eze 18*. so persist, blessing themselves in their evill; he *4*, will not be mercifull to such a person, but put *c Deu 29* out his name from under heaven. And the Lord *18, 19, 20* when he taketh his by the hand, teacheth them *d not to walke in the way of such a people*, but to *e Isa. 8*, sanctifie and feare him. This then is the dutie of *1, 13*, every fowle, that they keep themselves pure, & refrayn from all wickednesse, that so the praise of Iudah may come vpon them, which *e yet ruled with God and was faithfull with the Saints*, when Ephraim compassed the Lord with lies, & the house of Israel with deceit. So also shall their reward be with those few names in Sardy, (which Church had a name that it liued, but was dead,) which had not defiled their garments, & *f Hos. 1* should walke with Christ in whites, for they *12*, were worthy *g Ren 3. 1*

5. Moreouer the Saints must haue a care *4* of their communion in the Church, that by reason of their brotherhood and corporation, they *f partake not with other mens sinns*, True it is that *b 1 Tim 5*, some hipocrites will carry themselves so cunningly, that they can hardly be discovered or a voyded howsoever in godly gealousie they may be suspected; such must be borne with patience till their sinns be ripe. And it appeareth. that the Apostles themselves were much troubled with

2 Cor 11 with such, whom they therefore caled *a deceitfull*
13, 14. *workers*, for that they could, (like Satan) trans-
15. forme themselves into *Apostles of Christ*, and
buer. 12. ministers of righteousness: and these sought *boe*
c Phil 1. cation against the faithfull seruants of God, and
15-16. would impurely, euen of envy and strife, preach
 Christ, supposing to add more affliction to their
 bands; neither hath the Church in any age been
 without such tares; whose judgment is with the
 Lord not faar of & their damnatio sleeperh not.
 But if their wickednes be apparent; they must
d 1 Cor 5. eyther be reclaymed from their sinne, or rejec-
6. ted: otherwise the whole Church may be *de* le-
 uened, and in fault also, as before is proued. And
 when eyther in Gods worshipping, corruptions are
 admitted; or the open wicked suffred vnmen-
 ded: all the Godly ought not onely to reprove
 and witnes against these euils, but refrayn fro
 partaking with the Church in them. So did the
 prophets, and holy men of old themselves;
e Hof. and so they taught others. When false worshipping
15. was set vp in the churches, they warned the peo-
gler 23. ple *e not to come there*, whē false prophets taught
16. *f not to hear them*; yea though they were their
g Zac 13. own children. *g to thrust them through* when they
3. prophesied. And generally for all iniquitie
h Eze 18. against God and men, they taught every one *b*
10. 11. 12. to refrayne as they loved their liues and salua-
13. 20. tion; to turne themselves, and cause others to
 turne from all their transgressions; because they
iuers, 30 should be judged every one according to his
31. wayes. Herevpon the godly when they could
Eze 9, 4. not reclayme theyr brethren, both *k mourned*
 and cried for all the abominations done among
 them

them, and also *a* refrained from evill. whereby *a* Isa 59.
 they made themselves a prey to the wicked, who *15*.
 hated them & cast them out for Gods name *b* Isa 66.3
 sake; yet they againe were taught to *c* judge the *c* Exe 23.
 after the manner of barlots; to *d* plead with their *41*.
 mother (the Church,) that she was not the wife of *d* Hos 2.2.
 the Lord, nor he her husband, but for her idolatries *3.4*.
 She should be slayn, and her children vnspitied.
 if she took not away her fornications out of her
 sight. And in Ieremies dayes the Lord asketh
 what his beloued should tarry in his howse, *e* Jer .11.
 seeing it had committed abomination with ma- *15*.
 ny? and the holy flesh, (that is the flesh of the *f* Hag 2.
 sacrifices,) was gone away from them, (being *13.14.15*
 defiled by their impure actions, and therefore *g* Len 7.
 rather to be burnt with fire then eaten of any *19*.
 man;) for when they did ouill. they reioyced;
 so that it were better for every Godly one to
 seerate, then communicate with that wor-
 ship; where (as another *b* Prophet saith.) the *b* Isa 66.3
 sacrificing of bullocks and sheep was as if
 they had slayn a man, or cut off a dogges neck, or
 offered swines blood, and the memorie of incense
 as if they blessed an Idoll; they hauing chosen
 their own wayes, and their soule delighting
 in their abominations. In like manner did
 Christ informe his Apostles, and they the chur-
 ches: that they should not admit of any errone-
 ous doctrines, or partake in any evill act with *i* Mat 15.
 the Scribes and Pharisees, but let them alone *14*.
 like blinde guides, and keepe themselves *k* Act 2.40
 from that froward generation; to haue no fel- *l* Ephs. 7.
 lowship with the unfruitfull works of darknes;

at *Tim* 6, to a sepeerate, and turne away from false tea-
 5, 2 *Tim*, chers, and evill doers; *b* to trie the spirits and ha-
 3-5, uing tried all things, to keep onely *c* that which
 1 *1 Ioh* 1, was good; to refuse all fellowship with false tea-
c *Thes* 5, chers, *d* not to receiue them to howle, nor bid
 21, them God speed; to hold such acursed as *f* should
 2 *1 Ioh* 10 preach *e* otherwise then they had receiued of
e *Gal* 1, 8 the Apostles; And generally not to *f* partake in
 9 the sinnes of others that they receyued not of their
f *Rev* 18, 4 plagues.

6. By which and many other like scriptures,
 we ar taught, not to keep communion with peo-
 ple or Church. in any open or knowen wicked-
 nes, against eyther table of Gods law; for that
g *1 Ioh* 1, 6 were to honour man more then God. Our fel-
 7, lowship is *g* in the light, not in darknes, neither
b *Psa* 50 is it good walking to speake against faults in o-
 16. 17. thers, and our selues doe the same *b* with them.
 18, how should our reproofs or admonitions be re-
i *Mat* 7, 3 garded of men, when the *i* beam is in our own
 4, eye, and our works doe *k* more iustifie, then our
k *Tit* 1, 16 works can condemna them: The Prophets of old
 our sauiour and his Apostles. are neuer found ey-
 ther to doe, or joyn in the doing of any vnlawful
 thing, for which they blamed their peoples: in
l *Rom* 2, 1, likewise must we walke, els *l* hal we be in ex-
 cusable before God and men; for (as it is *l* wri-
 ten,) *he that iudgeth an other and doe the same*
things, condemneth himselse,

7. And in our assemblies where Gods *m* pre-
m *Psa* 89, sence is, ought our holines fear, and obedience
 7, most to shine; and all ev ll things most be shined
 where by reason of our near coniunction, and
 communion, the contagion of sinne may spread
 over

over al For there al are one loaf, and one body *a* *1 Cor* 10
 because we al are partakers of one bread. And 17.
 if the wicked partake with vs, neyther we nor *b* *Num* 19
 the holy things can sanctifie them; but cōtrari- 22.
 wise they defile vs & euery thing they touch, as *c* *2 Cor* 6
 the law saith *b* *whatsoeuer the vncl a person touch* 14, 15, 16
th shall be ſealean, & the perſon that toucheth him ſhal 17,
be vnclen. And this touching, figured our fellow *d* *Hag* 2
 ſhip together in the Church, as the Apoſtle *c* 14, 15, 16
 ſheweth, and by this, the prophet Haggie con- *e* *Le* 12
 vinced the people of Iſrael to be *d* *vncl a* in Gods *f* *verſ* 9,
 fight, they and all their works and ſacrifices, *g* *Leu* 22
 Wherefore ſtreight *e* *la* *ves* were giuen to that 3,
 nat on, as well priests as people, eue *up* *o* pain of *b* *ver* 15,
 ſdeath that nōe in his ſealeſes ſhould *g* *touch the* *ver* 2, &
 holy things of the Church, for that was not ſely 52,
 a defiling of the *b* *things themſelues*, but of Gods *k* *Exe* 43,
name alſo For auoyding whereof, the Priests 23,
 were to *k* *reach the* people how to *diſcerne be* *Her* 15,
tween holy and profane, clean and vnclen. which 19,
 if they did, and tooke away the precious from *m* *Exe* 22,
 the vile, then were they *as* *l* *Gods mouth*: other- 26.
 wiſe, when they put no difference between ho- *n* *mer*, 31,
 ly and profane, they *m* *broke Gods law, and deſi* *o* *Re* 1, 6,
led his holy things; for which cauſe, he powred *p* *2 Pet* 2
 out *n* his indignation vpon them. And now that 9,
 all Chriſtians are made *o* *Priests* vnto God, euen *q* *Reu* 5,
a *p* *kingly* *p* *riesthood* to *a* *reigne* upon earth, & 10,
 haue the power *r* of Chriſt, to iudge all that are *ſr* *1 Cor* 5, 4
 within the Church, *t* and caſt out the wicked *ſer*, 12,
 from among them: they *u* *ought to reteyn & uſe* *ro* *er* 13,
 their power, to exceute the *x* judgment that is *n* *1 Cor* 7,
 written; and as the Priests of old, to *y* *keep Gods* 23,
 laws and ſtatutes in al his aſſemblies, or els to *de* *Gal* 5, 1,
3, Exe 41, 24

Isa 52. a depart from among them.

11. 8. For if any Church or people, violate Gods
blers 6. 10 couenant, by sinning against him. and one a-
c vers. 15 gainst another: and if their ears *b* be vncircum-
c Mic 2 8 cised that they cannot hearken to admonition
d Leu 26. nor be ashamed *c* when they haue committed a
 28. bomination, but despising the word, walke stub-
e vers 30. bornely with God, and will not be reclaýmed:
f Isa 1. 13. then they that were *d* yesterday Gods people,
Pro. 15. 8 are risen vp for an enymie, and he will walke
g Amos 5 stubbornly in anger against them, and *f* his
 28. fowle will abhorr them, he will bring their fast
h Ier 7. 15. tuary to nought; and will not smell the saour
i I Kin. 9. of their sweet dours; the incense of their prai-
 7. ers is *g* an abomination vnto him; he *b* hateth,
k Reu 2. 5. he abhorreth their feasts dayes, and will not
l Ier 11. 17 smel in their soleinne assemblies, both *b* them
m Mat 21 and the howse which he had hallowed for his
 43. name, will he *i* cast out of his sight, and *k* re-
n Mat 23. moue the candlestick out of his place; the Lord
 38. of hosts, *l* that planted them; pronounceth a
 plague against them; he will take *m* his king-
 • *Hos 9. 15* dome from them, and giue it to a nation which
 shall bring forth the fruites thereof, & their *n* ha-
p ver. 17 bitatiō shall be left vnto the desolare. He will doe
q I Sam. vnto them as he threteneth by his prophet • For
 15. 23. the wickednes of their inuentions I will cast them out
 of my howse I will loue them no more, and againe
 p my God will cast them away because they did not o-
 bey him. For *q* rebellion is as the sinne of witch-
 craft, and transgression is wickedness and idolatry
 • *Dan 9.* trie seing they haue cast away the word of the
 11. Lord, therefore he casteth away them; the curse
 is *r* powred vpon them; and the oath that is wri-

men in the Law. For God proclaymeth, *a Cursed a Ier 11.*
 be the man, that obeyeth not the words of this cou- *3.4.*
 nat, which I commanded your fathers saying obey my
 voyce, and doe according to all these things which I
 command you, so shall ye be my people, and I will be
 your God: And his seruants answer and say, *b A- b vers. 5.*
 men o Lord, Thus the curse deuoureth the Land *c Isa. 24.*
 of that assemblie or people, and the inhabitants *s. 6.*
 thereof are desolate, for that *c* they transgressed *e Am 6. 8*
 the lawes, changed the ordinances, and brake *f Eze 9. 4*
 the everlasting couenants: & then the Lord swe- *6.*
 reth and saith, *c* I abhorre the excellencie of Iacob, *g Mal 3.*
 and hate his palaces. *16.*

9. Then they, that cried out against their *a b vers 17.*
 dominations, are *e* marked and saued from de-
 struction; a booke of *f* remembrance, is written
 before the Lord, for them that fear him and
 thinke on his name, and they shall be vnto him *i Mal 3.*
 for a flock, and he will spare them as a man *18.*
 spareth his own sonne that serueth him they *b k Mal 4. 2*
 shall discern between the righteous and the wic-
 ked; vnto them shall *i* the sunn of righteousness
 rise, with health vnder his wings, and they shall
 tread downe the wicked as dust under the soles *l uers. 3.*
 of their feet. Thus the redeemer will come *l u m Isa 59.*
 to them that turne from iniquity in Iacob; and *20.*
 he will leaue in the midds of it, an *m* humble & *l Zeph. 3.*
 poor people, and they shall trust in his name, *12. 13.*
 and the remnant of Israel shall doe no iniquity *n vers 17*
 nor speak lies: And ouer them will the Lord *n* re-
 ioyce with ioy, he wil quiet himselfe in his loue
 with ioy will he reioyce ouer them.
 The Lord preserueth all them that loue him: but he
 will destroy all the wicked. Psalm. 145. 20.

*Of the communion that one Church hath
with another.*

HAVING spoken of the Saints communion in
 aEph4.4. their severall Congregatiōs, wherein they
 5Coli. 8. are distinct bodies, and owe speciall dutie and
 bMat28 care one toward another: it remaineth that so-
 19.22. thing be sayd, of the communion between
 cEph4.5. Church and Church. For though they be disoi-
 Tit 1.4. ned in place, yet are they vnited in hart and spi-
 d Heb.13. rit; so as they generally are but a one body or
 20. Church, under one head Christ, called in one
 Reu14.6 hope of their vocation, by one God and Father
 eJud.uer3 of all; and must endeauiour, to keep the vntity of
 fGal6.19 the spirit in the bond of peace.
 g AR.14. *2.* When Christ sent forth his Apostles into
 23. & 2. the world, he b gave them one and the same
 1. Lam. 5. commission, for preaching the Gospell in all na-
 14. 1. Pet tions, and teaching them to obserue whatsoever
 5. 1. Tit. he had commanded: who therevpon preached
 1. 5. of one commune faith, a couenant and Gospell
 b 1Cor.7. euertlasting, for euery tongue and people; and
 17. & 16. exhorted them earnestly to contend for that
 1. AR.16.4. faith once giuen to the Saints. And as the faith
 1. 1Cor.4. was one, so was there one rule for canon for all
 17. Gods Israel to walke by; the g same officers in
 k 1Tim1. al Churches; the same b ordinances and decrees
 3. & 6.3. the same wayes taught by the Apostles: euery
 24. where in euery Church, and all other k forbid-
 1. 1Cor. den: for peace was set by God in / all Churches
 14.33. of the Saints.
 m Gal.4. 3. And as the Church generally considered
 26. is the mother of all the faithfull; so the parti-
 aSon8.8. cular churches are n sisters ech to other, & there-
 o 1Pet5.9. fore is a brotherhood of the Saints throughout the
 world they

they being *a* all one in Christ Iesus, the *b* one *a* Gal 3.
 shepheard that hath made one sheepfold: and 23.
 are therefore exhorted to be *c* all of one minde, *b* Iob 10.
 and to loue as brethren. For so it was propheli- 16.
 ed of the latter dayes, that peo^les should joynt *c* I Pe 1. 8
 ly *d* seek for knowledge of Gods wayes, in the *with* 3. 8.
 mountaine of his howse; and nation not *l* ft vp *d* I sa. 2. 2
 a sword against nation, nor learne to fight any 3. 4.
 more.

4. From hence ariseth, the communion of
 loue, and all Gods graces and blessings among
 the Churches; wherein our elder sister. the Con-
 gregation of Israel, hath walked before vs for
 an example. For she had minde and care of
 vs when we were small *e* and without breasts *c* Son 8. 8
 not able to bear or nourse up children to the *f* P sa. 67.
 Lord; she *f* prayed for us unto God, *g* made me *g* P sa. 87
 tion of vs to her acquaintance, and taught her *b* Gen. 9.
 children by many *b* prophesies, to expect our 27 & 2
 birth, calling, and conjoyning in one spirituall 1. 2. 8 &
 body, faith, worship and religion. And now 32. 8. 10.
 that we through Christ hau obteyned this riches 11 I sa 49
 and mercy, though it be by her *i* fall and dimi- 6. 36.
 nishing we ought both to nourish vnity and 19. 0. 21
 peace among our selues, and to remember her Hos. 23
 again, who notwithstanding her present misery Mil 1. 11
 is beloued for her fathers sakes, and shall 2. i Rom 11
 gaine / obteyn mercy; which what wil it be un- 12.
 to us, but *m* life from the dead? *k* ver 28.

5. Exam^les also we haue of the Churches *l* ver. 31.
 in the Apostles dayes who communicated each *m* ver. 15
 with other, in blessings spirituall and temporal,
 as amongst others cheifly appeareth in those
 two louing sisters the Churches at Ierusalem &

T 2

Antiochia,

Antiochia, the one of which were Iewes the o-
a *AE* 11 ther Gentiles. For they *a* in Ierusalem hearing
 22. *Ec*, that many in Antioch were turned unto Christ,
 sent for their further edification, Barnabas vn-
b *AE* 12 to them, *b* a good man and full of the holy
 24 *A* Ghost, and of faith; by whose meanes, much
 people joynd themselues unto the Lord, The
a *Rom* 15 Antiochians knowing, (*c* as the Apostle saith,
 27^c that if they were made partakers of their spiri-
d *AE*. 11 tuall things, the r duty was to minister vnto
 28, 29, them in carnall things: when they heard of a
e *AE*: 15 succour to their bretheren in Iudea, by the hands
 1 2, *Ec*, of Barnabas and Saul. Againe when ther *e* grew
 a disention by meanes of false doctrine sowne
f *ver* 7, among them; they sent the sayd Paul and Bar-
g *ver*, 22 nabas for advise and helpe vnto Ierusalem,
 which Church after f great disputation even by
 the Apostles themselves, *g* sent back choise and
 chief men of their own companie, to Antiochia
 with Paul and Barnabas, and wrote letters al-
b *AE* 15 so,, of the same matter, so both by word and
 30, 31, writing, *b* the multitude of beleeuers there
Ec. were confirmed in the truth, and rejoyced for
 the consolation.

6: Thus haue we a patterne and presi-
 dent of Christian duties between Churches
 in that Church which first was crowned with
i *AE* 11 the name of Christians; & haue besides this, ma-
 26 ny other instructions and examples proposed
k 2 *Cor* 8 in the Scriptures; as of the Churches in Ma-
 1. 2. 3 *Ec* cedonia, so ready and instant to bestow gra-
 2 *Cor* 9: and fellowship of ministring to other Sancti-
 1. 2. 3 *Ec* of Corinth / also in the like case, whose readines
 of

of mind, Paul boasted of to other congregations
 and their zeale prouoked many. And wel was it
 with the churches then, which stroue not for
 primacie, nor knew no preminence one ouer
 another, but walked all as brethren under one *a dextis -*
Archpastour Christ, who still *b* walked among *alw* *1Pet*
 them, uisiting the wayes and works of thole *5.4.*
 golden candlesticks, whose lights shined not *bRen 2.1*
 onely in themselves, but unto others, so as they *2.3c.*
 were *c* followers of the Apostles and of the *c* *1The 1*
 Lord's d' examples to their sisters Churches, in *6.*
 doctrine, faith, vertue, and followers of them *d uer 7.8*
 in patience; for which the Apostles freioyced *e* *1The 2*
 the Churches of God Hereupon followed *g* *14.*
 prayers one for another, thanks, and salutations *f 2Th 1.4*
 with all other meanes to nourish loue and con *g 2Cor. 9.*
 new peace. Then was filled the prophesie of *13, 14.*
 Isaiah, which foretold *b* of a path from *Aegypt* to *15, Rom.*
Asshur, (that is from one church and nation of *16, 4, 16*
 the Gentiles, to another,) whereby they should *1Cor, 16*
 come and communicate together in the wor- *19*
 ship of God, *Israel*, also being a third with *b* *Isa, 19*
 them, euen a blessing in the midds of the land, *23, 24.*
 as we haue seen before *i* in the Church at Ieru- *i* *12, 11*
 salem,) and the blessing of the ~~Lord~~ *Lord* upon *8, 13.*
 in this holy communion saying, *k* *Bles- k* *Isa 19.*
 be my People *Aegypt*, and *Asshur* the worke of *25*
 hands, and *Israel* myne inheritance

7. From these few examples, com- *1, Chap 18*
 med with the *l* former generall duties of *8, 19.*
 Christians; may appeare how Churches,
 we helpe, comfort, and refres hing one to a-
 nother, as they haue need & ability and should

1sa. 11

23. 14.

not one envy or vex another, but *a* as Ephraim and Iudah, flee together vpon the shoulders of the common enemy: yet avoyding both ambition and confusion. For although we may advise, exhort, warne, reprove &c, so far as Christian love and power extendeth: yet finde we no authority committed to one congregation over another, for excommunicating the same, as every Church hath over her own members. Christ

b **Rcu1.5** reserveth this power in his own hand, to remove the candlesticks out of their places, if they sinne and repent not. And he in his Epistles

Rcu2.8 to the seven Churches, dealeth with every of
3. chapr. them severally for their own estate and faule, not imputing the sins of one unto another, though the admonitions given to every one, were to be a warning to all Churches, even whosoever had an eare to hear. Neither may members disorderly runn from Church to Church, which may worke trouble and confusion; for avoyding

c2Cor3.1 whereof. in the Apostles dayes, letters of commendation were written for such as by occasion
3Ioh8.9. traveled to other places, that they might be esteemed and received as brethren; as on the contrary, false teachers, hereticks, excommunicates
10Col. and such like; *d* be shunned and avoyded.
10Ad15

24.25 8. As for communicating with another
d1Tim.1 Church, when it lieth in sinne, Christians are to
20.2Tim consider the rules mentioned in the former chapter. For when they may not partake with their
1.15.82 own Congregation vnto which they are joy-
17.84 ned; neither may they partake with another
14.15. being in the same estate and transgression. A

dEx23.

2

Multitude cannot make an euill thing good.

ney

neither can many or all Churches together, iustifie or make tollerable, that which Gods law condemneth; for *a* all men, though they be laid *a* *Ps* 62.9 together in the ballance *are* lighter then vanity as the prophet sayth. It is *justice* (according to the true prouerb) *b* which exalteth a nation. but *b* *Pro* 14. sinne, is the shame of peoples. As therefore when 34. Israel was in trespasse, *c* Iudah was forbidden to *c* *Hos* 4. sinne, and euery godly Iew, to goe to their assemblies, so the Christians in Sardie, *d* were *cō*-*d* *Reu* 3.5 mended of Christ for not defiling their garments, in the sinns of that Church; could not haue been blamelesse, if they had ioyned with their sister Church of Thiatira, *e* where Iezable *e* *Re* 2.20 sate as Doctresse, to teach and to deceiue Gods seruants.

9. When *f* *Abolab*, (the Church of Samaria,) *f* *Ez* 23. had defiled her selfe with the idols of *As*hur, 4. *Ge*. and was therefore chastised of God; it should haue been a warning to *Abolibab*, (the Church of Ierusalem,) not to doe the like, nor partake in her sisters evils: but when they became both after one sort, the Lords *g* hart forsooke them *g* *ver* 18. both alik; and because Ierusalem walked in her sisters waye, *h* therefore God gaue the others *h* *ver* 31. cup into her hand, the cup *i* of destruction and *i* *ver*, 33. desolation. For the Lord being exceeding *k* *2* *King* 17 wroth with Israel, and hauing *k* put them out of 18. 19. his sight, that none was left but the tribe of Iudah onely, yet Iudah not keeping the commandments of the Lord their God, but walking after the fashion of Israel which they vsed the Lord did therefore cast off al the seed of Israel, & afflicted *l* *ver*. 20, od them & deliuered them into the hands of spoylers

lers vntill he had cast them out of his sight. In
 behouoeth all therfore to minde well their com-
 munion, both with their own and other Chur-
 ches; and to nourish peace, but in holynesse; to
 keep communion, but in light, not in darrenesse;
 for we must all appeare before the iudgment
 seat of Christ, where euerie one of us shall giue
 account of himselfe unto God, and euerie man
 beare his own burthen. As we haue sowne in
 this fleshe, so shall we reap; the fowle that hath
 sinned shall die; Noah, Daniel, and Iob, shall
 deliuer neyther sonne nor daughter, but their
 own soules by their righteousnes. And whoso-
 euer ouercommeth, shall inherite all things; &
 shall not be hurt of the second death.
 Sow to your selues in righteousnes: reap after the
 measure of mercy. Hos 10. 12,

THE CONCLVSION

Seeing then we haue receiued such grace fro
 God, (so many as beleewe in the name of his
 sonne Christ) as that we are raised vp from
 the graues of sinne, wherein we all lay natural-
 ly the children of wrath; and are called with
 a holy calling, from the seruitude of Satan and
 all communiō with the wickednes of this world
 to serue the Lord in freedome of spirit, & new-
 nes, of life; according to his word; and are con-
 joyned in a holy societie with himselfe, after a
 wonderfull and incomprehensible manner ap-
 prehended by faith; and one with another in
 the fellowship of the Gospell; being through
 his mercy made a chosen generation, a king-
 ly

by priesthood washed from al our sinns *a* in the *a* *Reu. 5*
 blood of Christ, and *b* reigning with him on *b* *Reu. 9*
 earth, by mortifying and subduing our earthly *10.*
 members and seeing we haue in this estate, all
 the promises of life, blessing, and saluation. the
 presence and protection of him our God, the
 gaard and assistance of his holy *c* Angels, and *c* *Heb. 1.*
 whatsoeuer thing is good, for our joy. & com- *14.*
 fort, whiles we liue on earth. What remayneth
 then, but that we purge *d* our selues from al fil- *d* *2Cor. 7*
 thines of the fles h and spirit, and so grow up *1.*
 unto full holines in the fear of God, making
 streight steps vnto our feet, running with pati-
 ence the race that is set before us, fighting the
 good fight of faith and of afflictions, resisting sin
 both in our selues and others, nourishing mu-
 tuall loue and peace, and making an end of our
 saluation *e* in fear and trembling. That after *e* *Phil. 2.*
 we haue ended this warfare in the fles h & haue *12,*
 so fought as we win the victory and none other
 get our crown; when our sowles shal flit out of
 these earthly Tabernacles, our bodies may sleep
 and rest in their *f* beds, till our change come & *f* *Isa. 7. 2*
 our sowles not sent to the spirits *g* in prison, but *g* *1Pet. 3*
 receiued among the spirits *h* of iust and perfect *19,*
 men, we may so rest from our labours, and *h* *Heb. 12*
 wayt for the full redemption of our bodies, at *13,*
 that day whē our Lord Iesus shall shew himself *i* *2Th. 1*
 from heauē with his mightie Angels in flaming *7 8. 9. 10*
 fire, to render vengeance vnto them that know
 not God, nor obey the gospel of our Lord Christ
 punishing them with euerlasting perdition from
 his presece & from the glory of his power & to
 be glori-

glorified in his Saints, and made maruelous in them that beleeu, which all shalbe where himselfe is, and see the blessed face of God, & there enioy that heauenly communion in the great assemblie of all Saints, with eueralasting joy vpon their heads, wher sorrow and mourning shal be forgotten, and al happines and pleasures possessed for euermore. For desire of that day, the spirit and Bride say *come*. And let him that heareth, say *come*. The faithfull and true witness saith *surely I come quickly. Amen*. Euen so come Lord Iesus.

He that is a Saint, let him be sanctified still.

•Rom. 22. 11.

*Of the three sorts of men, all diuersly
affected in things concerning God:*

Men are eyther

OPEN WICKED,	HYPOCRITES,	SAYNTS,	that
licentious and pro-	outwardly religious	rightly beleuen &	
fine liuers; pro-	but inwardly wic-	obey Gods word,	
felled enemies of	ked, hating Goas	with their vtmost	
the law of the	law, and the true	power, the freinds	
Lord. <i>Iob: 21. 14.</i>	<i>right cōfines</i> <i>Iſa.</i>	of the Lord, <i>Pſ. 19</i>	
<i>15.</i>	<i>29. 13. Mic. 3. 11</i>	<i>3. 5. 10. 11. &c.</i>	

These are borne	Th ſe ſeem to be re-	These are born a
but after the fleſh	newed and, borne	new, not of blood
therefore ſavour	again of the Spirit	nor of the will of
they onely the	they are inlightned,	the fleſh, or of mā
things of the fleſh	and boalt of heauen	but of God there
and remayn as	ly grace: yet conti-	fore they ſauour
they are by na-	new they ſtill in	the things of God
ture, children of	their old natural	and mind heauen
wrath. <i>Iob. 3. 6.</i>	corruptions unwash	ly things being,
<i>1 Cor. 2. 14. Eph. 2.</i>	ed from their filthi	children of Wiſ-
<i>3.</i>	nes <i>Heb 6. 4. Iſa 65.</i>	<i>dom. Iob. 1. 13. &c.</i>
	<i>5 Ioh 8. 41. 42. Pro</i>	<i>3. 3. Luk. 7. 35.</i>
	<i>30. 12.</i>	

These are neither	These are called,	These are caled &
choſen of God	but no choſen; are	choſe of God are
nor called; being	in the Church for a	both in & of the
neither of the	a while, but not of	Church, and ſo
church, nor in the	it. <i>Mat. 22. 14.</i>	continew. <i>Eph.</i>
ſame. <i>Pſa. 11. 5.</i>	<i>1. Iob. 2. 19.</i>	<i>1. 4. &c. Iob. 17. 9.</i>
<i>Ren. 22. 15. 1. Cor.</i>	In	In
<i>5. 12.</i>		

OPEN WICKED,

In these, sin daily increaseth inwardly and outwardly, til righteousness in them be utterly extinct,
Psa. 36, 1, 2, 3, 4.

To these the law if it be sent cometh in tables of stone, for such is the natur of their harts;) but they receiue it not; the tables are broken before they come at them, for these dance (as it were about the golden calf of their own impietie, know not what is become of Moses; they breake and violate all. *Ex. 32* yet vnto such the law is giuen, and lieth upon them as a curse and condemnation *1 Tim 1 9. Deut 27. 15. 26.*

These keep not the

HYPOCRITES

In these righteousness increaseth outwardly, but sinne liueth inwardly and aboundeth *Isa. 1. 11 & c. Ier. 3 4, 5,*

To these God giueth the stony tables. & they receiue them; but Moses face so shineth, that they cannot look upon him unlesse he veil his countenance. they outwardly keep the law. and rest therein. they teach others to keep it. yet are themselves transgressors of it; the inward power and end thereof, they cannot see *Ex. 4. 29. 30 & c.*

2. Cor. 3. 13. 14. Rom 2. 17. 22. 23

These though they keep

SAYNCTS

In these, sin dyeth, & righteousness reuiueth daily both inwardly & outwardly. *Rom. 8. 2. 3. 4. & c.*

To these the law is not giuen, or it lieth on them; *1. Tim. 9,* for they haue the gospel, the law and ministrie of the spirit, and Gods word is written in fleshy tables of their harts, within and without, by the finger of God: & they albe hold as in a mirror, the glory of the Lord without open face, and are changed into the same image from glory to glory as by the spirit of the Lord *2 Cor. 3, 18. Eze. 11. 19. Heb. 8. 10*

These are the right

OPEN WICKED.

the law neither are
they kept by the
law but break for-
th into al sin & wi-
ckednes., *Ioh 24. 13*
& Psa, 73. 8. 9.

These hate the
law and professe
their hatred. *Psa*
23. Ioh. 22, 17.

These are naked,
yet without sham
though al mē see
theyr fylthines,
they hide it not.
Ioh 9. 15. & 8. 22,

These cal not up-
on God. *Psa, 14. 4*

These accus-
tomed to doe evil nei-
ther change them-
selues nor ther ac-
tions *Ier. 13. 23.*

These are stran-
gers not children
nor yet seruants in
the howsehold of
faith *Eph. 2. 12;*
Psa. 58. 3.

HYPOCRITES

keep not the law
yet are kept by the
law & restreyned
by terror therof, frō
open wickednes *Ma*
2. 13. 16. 3. 25.

These hate the law
but professe to loue
it. *Psa 78, 36, 37.*

These ashamed of
their nakednes cover
it with figleaves or
spider webs of their
own external righ-
teousnes, *Isa 56. 5, 6*

These cry but God
beareth them not.
Isa. 1. 15.

These change their
words and workes,
but not themselves.
Gen 43. & 28. 8, 9
Hos, 7, 10,

These are in the
howse, but as ser-
uants, not as chil-
dren. *Ioh 8. 35. 36*
Gal. 4. 12. & 5,

SAYNETS

right keepers of
the law in spirit;
which somtime al-
lowe kept of the
law til faith came
Psa. 119. 33. 34.
Gal. 3. 23.

These loue the
law, and professe
their loue. *Psa 19*
33. 4 Rom 7. 22.

These haue their
nakednes couered
of Christ, and by
the garnēt of his
righteousnes. *Reu*
3. 18. & 16. 10.

These cal vpon God
and he answereth
thē. *Ier 29, 12. 13.*

These chang both
their actiōs & thē-
selues; or rather
are changed of
the Lord *Ro 12 2,*

These are no more
strangers but chil-
dren of Gods fa-
mily wherein they
abide for euer
4. 2. Ioh 1.

OPEN WICKED, HIPOCRITES

SAYNCTS

These go not out
to meet the bride
groom neither
com to the wed
ding though they
be inuited. Ma
22.3.5.

*These go with their
lamps, but without
oyle, they come to
the feast, but want
the wedding gar
ment Mat.25.3.
E 22.11.12.*

These go to meet
the bride roo with
oyle in their lap
and are arayed
with the wedding
robe. Mat, 25.

These are Dark
nes, both before
God and the
World, Pro. 4.
19,

*These are light be
fore the world, but
darknes before God
Mat.6 2,5 16 Isa
58.2.3 8.*

These are light
both before God
& the world. E
5.3. Mat 5.16, Phi
2.15,

These, though
sick vnto death,
yet like the maide
man possessed of
Diabls, Mat, 9.2.
3.33 which ra
uened, and felt not
nor discerned his
own miserie, they
seek no remedie
for their disease.
Pro.14.16. 3.23.
34.35.

*These, though thy
see and know their
sickness, yet like K
Asis, they seek not
the Lord in their
disease, but to the
Physicians, or with
salues and medicines
of their own make
ing, thinke to cure
themselves. 2Cor,
16 12. Ion. 5 40.
Hos. 5.13.*

These, see their
sins and feel them
selues wounded
by those fire ser
pents; but lift up
their eyes to the
serpent of braffe
they sek to Christ
onely, the Phisici
on of their souls.
Num, 21 8.9, 10,
3.14.15.

These doe the e
uill which they
loue and would
doe Iob.20.12.
13. Prov.2.14.

*These loe not the e
uill which they loue
but the good which
they loe not, Num
1.2,4 40,*

These loue good
and desire to doe
it yet do the euill
they hate. Rom.7.
15.

These

These

These

OPEN WICKED,

These expect no
saluation, eyther
by themselves or
by any other. *Isa*
22.13.

These die by Mo
ses sword, as the
Idolaters, *Ex 32*
the Madianites,
Nu. n. 31, the Amo
rites Sihon Ogh,
and the like.

These both shall perish, and be pun
ished with euerlasting perdition, fro
the presence of the Lord; their portion
shalbe with the Diuils in the lake of
fire and brimston, which is the second
death. *Mat. 25. 30. 41 & 24. 51. Iob 12*
16. 2 Thes 1. 8. 9, Reu. 20. 10, 13, 15

The wicked shal
turne into hel, *Psa*
9. 17.

The reioycing of the *wicked* is short,
the ioy of the *Hypocrites* is but a mo
ment. *Iob. 20. 5.*

HYPOCRITES,

These expect salua
tion by themselves,
& their own righte
ousnes. *Rom. 10. 3.*
Ier 2. 35.

These vnder Moses
conduct perish by
Gods hand in the
desart. and come
not into the land of
promise.

The Hypocrites
hope shall perish.
Iob 8. 13.

SAYNETS

These expect sal
uation onley by
christs righteouf
nes, not by them
selues. *Phi. 3. 9. Ro*
3. 2. 28.

These after Mo
ses death, are
brought by Iesus
into the rest of Ca
naan; the rest that
remaineth for the
people of God.

Heb. 4. 8 9.

These shal enter
into the ioy of
their Lord; shal
liue & raigñ with
him in heauē, &
with his holy An
gels for euetmore
Amen. *Mat 25. 21*
34 46.

The *Saints* shal
be preserued for e
uer. *Psa, 37. 28.*

And men shal say
Verily ther is fruit
for the righteous,
doubtles, ther is a
God that iudgeth
in the earth. *P/ 58.*

II.

FINIS.